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Social Reconstruction (V)

A Truly Social Nation

1.

The evils caused by the liberal spirit in the relations of nations are, as we have shown in previous articles, very great and most disastrous. Our discussion of this subject proved that solidarism is the only remedy holding out the promise of a successful change, and is as such of paramount importance.

If possible, a change to the solidaric, the only true social system and spirit, is of even greater importance for the individual nations and for their peace, happiness and prosperity. Within each nation or country the friction, caused by liberalism, is the more deadly, because its consequences are fratricidal or suicidal; because no barriers separate socially the distrusting or warring classes; because these evils need no outside provocation to fan them into flames of civil war, and lastly because there is sufficient occasion every day for asserting every kind of selfishness, causing suffering. Within a nation liberalism dictates the actions of the individual as well as the enterprise of the various groups, of man, woman and child, and of family, union, trust, municipality and state. In one word, liberalism has removed from our political, economic and social standards the organic feature, and has destroyed the harmony of society.

This is modern society viewed from a solidaric standpoint; the picture is unquestionably true. Our own experience tells us that the social, economic and political life of the modern nations is dangerously infected with many evils. For that reason, solidarism makes the sanitation of the national life its primary object. Furthermore, it seeks to induce the nations to bring about new and better relations by stimulation of the social spirit. It emphasizes the use of these means above all others, because it is convinced that these are the only successful means of healing our present grievous malady.

It is a mistake, however, to identify solidarism exclusively with the reforms within civil society, to limit its activities to the economic reform of countries, or even to the solution of the labor question. The application of solidarism is as wide as the necessity of reform. But there is an apparent justification for this erroneous view. Solidarism emphasizes civic reforms above all others, because they are the most urgent and because these

reforms are to a certain extent the basis for the reform of all other social disorders. In this connection we may even go a step further and may repeat here what has been emphasized a number of times, namely, that even the reform of society and state will never be carried through successfully unless we begin with the reform of the home and ultimately of the individual, of man's social and moral standards.

The truth is, therefore, that solidarism strives to restore the divine or natural order all over the globe, in the international relations, among the groups in society, in the family, and lastly in the human heart, or man's social nature, the ultimate unit of the wide human family. Secondly, it attempts this reform by the instillation of a new and yet old spirit. A new spirit, in as far as modern man is not in possession of it; and an old spirit, because human nature has never ceased to point to its necessity for a harmonious life in society since the first days of the existence of society. We realize, then, that solidarism is not a new invention. It is no human invention at all. It is a return to the full obligation imposed on social man by the Creator for wise purposes. It is a renewed application of our social obligations and duties, after we had lost sight of them for a time. It is a somewhat difficult application, because the economic conditions, to which they must be applied, have meanwhile undergone great changes. Whatever the changes may be, solidarism insists on the never-changing fundamental social duties; for compliance with these duties will develop, now as in the past, international relations truly helpful to human society, will stimulate civic co-operation and will reform domestic and public behavior, will promote culture as well as real civilization, will establish universal prosperity, will stimulate morality and will lead a happy race to a happier social and eternal goal.

It was stated before that among all these reforms solidarism considers the reform of civic society the most important at present. What is of greater importance is the fact that any serious attempt at civic reform or any reform brought about by the inculcation of moral and social principles, will simultaneously bring about all other reforms. Where individuals learn to respect social duty and seek to understand it, social groups will be prompted by the same spirit, and nations will be guided by it in mutual intercourse. On the other hand, all merely artificial means, and above all those

which rely on the power of the law, are no real means of reform; for they stimulate the desire to evade or circumvent such disagreeable measures, especially in those subjects for whom the law was intended. For that reason solidarism seeks to reform society by permeating the mind with the conviction that the natural law and its observance is of greatest social significance. It demonstrates that this law outlines and upholds social duty at the side of individual duty, that the social duty vastly increases the well-known salutary effect of individual duty, and that both rest on the same strong and unevadable foundation—namely, the conscience of man.

Only by implanting thus once more in the heart of man the full and true knowledge of morality, of honesty and duty, can we hope to meet with compliance in the rebuilding of a healthy family and an organic society, of social group relations which are beneficial to all groups alike, and of economic conditions which will blossom into widespread prosperity. These moral principles, taught by Ethics and by Revelation, banish war more efficaciously than international compacts; and above all else they have the power to substitute solidarity and prosperity for class war and class strife, for opposition, embitterment and enmity. Solely the sincere acceptance of the long-rejected social duties can raise the modern generation from degradation and economic servitude to a free, noble, secure, happy, prosperous and morally rich life.

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Farm Tenancy

I.

The experience of mankind among all peoples has conclusively demonstrated that the welfare of a nation is inseparably linked with the widest possible possession of private property by its citizens. This does not mean that private property has not been abused by some to the detriment of the general welfare of the people. Abuses have occurred, and yet these do not detract from the conclusions based upon historical data as old as mankind, that a nation prospers in proportion to the holding of private property by its subjects.

The reasoning of St. Thomas respecting the necessity of private ownership is irrefutable. First, a private possessor is more solicitous about procuring what belongs to himself alone than that which is common to all or to many; secondly, human affairs are conducted in a more orderly fashion if each one must be about to procure for himself a certain thing; thirdly, the peace of men is better conserved, since each will be content with his own.

If these reasons are solidly grounded with respect to the possession of private property in general, they are particularly valid when applied to the possession of farming property. For this reason the question of the private ownership of farms will always be a very vital one to a nation whose agricultural resources are as vast as those of the United States.

The tendency in our country in the past has been toward the private ownership of farms by those who work them. Of recent years, however, it has been noticed that tenancy is on the increase. Of itself this need not forebode evil. Much depends upon the circumstances under which tenancy is developing and especially upon the ultimate purpose toward which tenancy is directed.

I. *The Growth of Tenancy.*

Farm tenancy is a system under which the farm operator is not the owner of the land he tills. The tenant farm differs, therefore, essentially from the mortgaged farm; the latter is legally the property of the farm operator even though actually it is the property of him who holds the mortgage, whereas the former is in nowise the property of the tenant but is used by him subject to the contract under which he has obtained the right to till the soil.

The farm tenant may hire the farm in different ways.

If he pays the rent in cash the tenancy is called a cash tenure. If he pays in kind so that the owner receives one-third, or one-half, or two-fifths, or any other stipulated share of the things produced, it is called a share tenure. Sometimes the rent will be partly paid in cash and partly in shares. In the South a certain type of share tenant has appeared who is called a cropper, because he receives for his labor at harvest time a share of the crops. "A cropper is a tenant who works the land for his landlord without supplying any of the working capital, but he might almost as well be regarded as a laborer who accepts a share of the crop as wages. The landlord furnishes the land, the house, the mule, the plow, the fertilizer, or part of it, and receives in return half of the crop, which is mostly cotton."*

There has been a steady rise of farm tenancy in the United States since 1880, when for the first time statistical data were collected on farm tenure. In 1880, of the total number of farms in the United States, 25.6 per cent were operated by tenants; in 1890 the figure had risen to 28.4 per cent; in 1900 it leaped up to 35.3 per cent; in 1910 it had increased to 37.0 per cent, and in 1920 it stood at 38.1 per cent.

The upward trend is therefore not to be denied. It is shown in another way.

In 1880 there were 256 tenants among every 1,000 farm operators; in 1890, 284 tenants; in 1900, 353 tenants; in 1910, 370 tenants; in 1920, 381 tenants. This represents an increase in the forty-year period, 1880-1920, of 49 per cent.

Whilst these figures are significant enough, their full meaning becomes apparent if the increase of farm tenure is compared with the increase of all farms during the forty years from 1880 to 1920.

The following data will make the comparison clear: The total number of farms in 1880 were 4,008,907; in 1920 they were 6,448,343. This represents an increase of 61 per cent. However, farm tenure increased 139.6 per cent, for in 1880 there were 1,024,601 farms operated by tenants, whereas

*) Farm Tenancy in the United States, 1920 Census Monograph IV, p. 52, Washington, 1924.

in 1920 the number was 2,454,804, or an increase of 139.6 per cent.

Put it another way it means that in this same period farms operated by owners and managers increased only 33.8 per cent, namely, from 1,009,233 farms in 1880 to 1,430,203 farms in 1920.

The greatest amount of tenancy is found in the Southern States, due to the wide prevalence of the cropper system among the negro population. Always high in the South, tenancy is still increasing, even though at a very moderate pace; in the West and North it is increasing more rapidly; in the East, however, in the New England and Middle Atlantic section, farm tenancy is on the decrease.**

II. *Evil Consequences of Tenancy.*

Tenancy as a system is not necessarily an evil thing. Just as industrialists hire the use of capital, paying an annual rental for it in the form of interest, so agriculturalists may also hire land instead of acquiring the direct ownership of it.

Yet there is a vital difference between borrowed capital and borrowed land.

Capital is replaced as it is used up in industry, whereas land if used up cannot be replaced. It is universally acknowledged that the tenancy system leads to an exploitation of the land. The tenant, whether he be a cash or a share tenant, is not interested in the land excepting in so far as it produces for him. He has no care whether the land is robbed of its fertility. The greater the production of the land so much the greater his income; this is especially true of cash tenancy. The fact that land tenure in the United States is quite generally based upon short term leases has especially fostered the exploitation of the land. The owner is thereby compelled to exact severe conditions under which the land may be used, or he is forced to take strict measures of supervision, which leads to friction between owner and tenant, diminishes production, and in general impedes agricultural progress.

Then, again, tenancy may have as a consequence absentee landlordism with all its evils. The tenant is in danger of becoming not only an economic slave working for the absent landlord, but he may also become his political and even religious slave. The tenant can be threatened by an imperious landlord with a termination of the lease, or with a refusal of the renewal of the lease, or with measures of eviction in case he does not do his master's bidding. The following account of an eye-witness published in a pastoral letter of the Bishop of Meath, Ireland, graphically tells the story: "The horrid scenes that I then witnessed I must remember all my life long. The wailing of women; the screams, the terror, the consternation of children; the speechless agony of honest, industrious men wrung tears of grief from all who saw them. I saw the officers and men of a large police force, who were obliged to attend on the occasion, cry like children at beholding the cruel sufferings of the very people

whom they would be obliged to butcher, had they offered the least resistance. . . . The landed proprietors in a circle all around—and for many miles in every direction—warned their tenantry, with threats of direst vengeance, against the humanity of extending to any of them the hospitality of a single night's shelter. Many of these poor people were unable to emigrate with their families; while at home the hand of every man was thus raised against them." Whilst such cruelty is indeed of rare occurrence, it emphasizes, nevertheless, what the power of the landlord is over his tenant. Many other refined methods of domination can be employed to let the tenant feel his helpless subjection.

The cropper system in the South is, in many instances, slavery all but in name. The croppers differ but little from wage hands, and in a number of legal cases their status has been decided to be that of a laborer and not of a tenant. Since they are not paid their crop wage until the crops are harvested, they are practically in a state of bondage. Whilst it may be true that a large number of croppers are not capable of taking upon themselves the responsibilities of farm management or ownership, the fact remains that their position is not an enviable one. Most of the cropper tenants are negroes, as is seen from the fact that in the states where the proportion of negroes is smaller the percentage of tenants is much lower.

Tenancy also shows an unhealthy condition in agriculture if it is the result of a foreclosing of mortgages. It has already been seen that a large increase of tenancy occurred in the decade of 1890-1900. Owing to the hard times which prevailed in the nineties many farm mortgages were foreclosed, with the result that farmers who owned farms, even though mortgaged, had to now hire the farms they once owned. Their status was changed from owner to that of tenant. The decade from 1920-1930 may again show the same result when the next census is taken, owing to the terrible crises through which agriculture has just passed. Only a gradual decline in land values and better credit facilities, making possible the acquisition of farms under a title of ownership, will check an increase of tenancy resulting from a foreclosing of mortgages.

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The problem of our Northwestern wheat farmers, in the United States as in Canada, turns upon three factors. These are (1) the development of mixed farming; (2) agricultural and mechanical education; (3) the co-operation in selling, in buying, and in borrowing money. The second and third of these factors are general in character. That is, they are the same in Nova Scotia and Kentucky. The first, the single crop curse, our Northwest shares with the farther South alone. Plunging his capital and his labor into a single crop makes the wheat producer of the Northwest not a farmer, but a gambler.—Frank Bohn: *The Great Farm Rebellion, Its Cause and Cure*, in *The Forum*.

***) Complete details are found in the Government publication to which reference has already been made. It can be obtained from the Superintendent of Public Documents, Washington, D. C.

Tentative Outline for a Brief on Obligatory Unemployment Insurance Legislation

(Concluded.)

II. Obligatory unemployment compensation legislation is unsound in theory.

A. It is morally unjust.

1. Employing interests are not morally responsible for the condition of unemployment for they cannot prevent it generally; they cannot control the forces that cause much of the volume of unemployment, such as:

- a. Conditions in other states and nations, wars and rumors of wars.
- b. Acts of the elements (fires, floods, earthquakes), and the seasons.
- c. General business conditions, and the business cycle.
- d. Political situations, tariffs, immigration, party politics, etc.
- e. Conditions peculiar to certain industries.
- f. The inability to forecast the future with certainty.
- g. Peculiarities of human nature.

2. It would require employers to compensate their employes as investors of labor, in part similar to the steady interest compensation now paid investors of secured capital. Still it permits the former to leave the job at will while the latter may not withdraw his capital investment until he first gets a substitute investor by transfer.

3. It would require the employing interests to compensate for unemployment due to "no work" in a manner similar to compensation now afforded when unemployment is due to injury or occupational disease. Still the causes of the former type of unemployment are far more difficult to control, while much is positively unavoidable.

4. It constitutes a punitive encroachment on employing interests' inalienable rights—on their freedom to hire and lay off employes as they choose.

5. It will subject employers' business methods to inspection, interference, regulation and standardization by governmental experts and decisions in an attempt to substitute the "rule of law and science for the rule of private individual authority." These are prerogatives of employing interests never before tampered with.

B. It is economically unsound.

1. Certain prerequisite conditions to the success of obligatory unemployment insurance do not exist in America, such as:

- a. A long industrial history and experience.
- b. A dense industrial population.
- c. A wide experience of voluntary effort through industrial plants and groups.

2. It is difficult to calculate the risk of unemployment with actuarial certainty, because of:

- a. The essentially political nature of governmental appointees who will arbitrate disputes.
- b. Unemployment statistics are not exact nor complete.
- c. The peculiar nature of the risk which continually varies with complicated and uncontrollable forces.
- d. The differences in the employability of individuals.

C. It is not desirable.

1. It is not desirable for the employing interests.

a. It will deprive employing interests of their competitive advantages due to location and thus drive them to other states and nations.

(1) Capital is fluid and settles where opportunities are the greatest and the most secure.

(2) Compensation costs will be too exorbitant and production morale will be so undermined that new industries dare not settle, and old concerns may actually retire or refuse to expand in the states requiring compensation for unemployment.

b. To hold the employing interests liable for compensation for their unemployed is tantamount to confiscation and is unjust class legislation.

(1) It adds another burden to this already over-legislated class. There are now more statutes that inspect,

meddle with, prohibit, penalize and regulate acts of the employing interests than any other class in society.

(2) The burden of these unemployment costs on employers will inevitably continue to increase; for

(a) As the unemployed increase in political power they will demand larger compensation payments.

(b) The volume of unemployment will increase in America as legislative enactment increases the inducements to idle.

(3) It will increase business pessimism and enlarge the now appalling number of failures and bankruptcies.

(4) It will intimidate business and investors and thus perpetuate business stagnation.

c. It will tend to stabilize wages and working conditions at the higher levels and prevent their deflation to lower levels, thus intensifying the difficulty in making necessary adjustments that lead to normalcy; for

(1) It will deter employers from sharing their prosperity earnings with employes in the form of higher wages; for once an increase is granted, it may not be withdrawn without difficulty.

(2) Once a depression sets in the stabilized high prosperity real wage levels will prevent deflation to normalcy.

d. The unemployment compensation burden will mean increasing wage cost to the employing interests.

e. Legislation for unemployment compensation will disturb the present existing relations between the employer and employes.

f. It will subject business to continuous governmental bureaucratic interference, regulation and supervision.

2. It is not desirable for labor.

a. It will render unequal benefit to the unemployed.

(1) Workers in the exempted and uninsured classes of employment will be excluded from compensation payments when unemployed, unless their employers elect to compensate.

(2) Those who are insured may be favored with the few jobs available in times of depression.

(3) As the inefficient workers are first to be laid-off, they will derive most benefit from the act.

(4) Lengthy "waiting periods" will exclude a large part of the intermittent unemployed from immediate benefits.

b. It will undermine habits, making dependent paupers of the self-sufficient and thrifty.

c. It will subject American labor to the regulation of numerous official state decrees.

d. A state-wide law will be an encouragement to the employing interests to discontinue the many helpful voluntary unemployment relief measures already in operation for the protection of their own deserving unemployed workers; for

(1) The excessive cost of obligatory maintenance of all its involuntarily unemployed, even those considered least deserving, will be too burdensome to enable employers to supplement the inadequate required minimum compensation for the deserving employes.

3. It is not desirable for society.

a. The assurance of compensation while unemployed will undermine the independence, individualism and self-respect inherent in American labor; for

(1) It removes the incentive for thrift, self-respect and individual endeavor.

(2) It removes the fear of privation needed to induce faithful production.

(3) It will create a positive incentive to loaf.

b. It will increase the volume and lengthen the duration of unemployment.

(1) In boom times it will be ineffective when the prospects of profits will exceed many times the total cost of compensation liability reserves.

(2) In the depression the employer's prospect of unsteady work and the consequent compensation liability will deter him from taking on more men to absorb the volume of the unemployment.

c. It will eventually create an additional burden to the consumer in the form of higher prices; because

(1) The removal of the unemployment fear incentive will necessarily lower morale, decrease efficiency, and increase production costs to the employing interests; and further

(2) The experience premium cost of the unemployment compensation will also be passed on to the consumer, for it increases the production costs of the marginal producer.

d. It will create a permanent class of dependent and casual idlers. This will

(1) Increase social unrest.

(2) Demoralize government, morale, business, labor, society.

e. It is not desirable for the farmers.

(1) It will tend to increase the farmer's wage cost, hence decrease his earnings, which may prove ruinous; for

(a) It will increase the attractiveness of city employment to farm labor and make it difficult to retain farm help.

(b) Farmers will be compelled to raise wages correspondingly to equalize the improvement in city employment conditions.

(c) Farmers must bear this added burden alone, for they are unable to pass it on or shift it to the consumers in the price paid for farm products; for

i. Farmers are unorganized and do not control the market, and therefore cannot dictate prices.

ii. They cannot shut down production or restrict output effectively because of their high fixed costs and the peculiar nature of farm produce production.

(2) The city factory unemployed workers will be more reluctant to accept employment opportunities on farms when the factory employment declines in depression periods.

III. Obligatory unemployment compensation legislation is impractical.

A. Business will be at the mercy of governmental bureaucratic officials who must stand as arbiters in disputed cases between employers, insurance carriers, and between labor and employers.

B. It will destroy individuality, the element of human personality characteristic of American business administration, and subject business practices to standardized uniformity as directed by governmental bureaucracy.

C. Obligatory unemployment compensation legislation will prove too cumbersome in administration and too inflexible to avert abuses, corruption, and to meet special emergencies.

D. It will intensify the strife between employers and labor at "advisory board" hearings because of the complications and conflict of interests entailed in determining standards of detail administration of its provisions.

E. The cost of administration will be too excessive to justify the meager amelioration afforded. It will entail endless expense to industry and society.

1. Its administration will require a large army of officers, adjusters, statisticians, actuaries, major and junior executives and clerks.

2. Its administration will require a well co-ordinated chain of employment exchanges or job information offices for the purpose of placing the unemployed and for adjudicating claims.

3. Its administration will require an elaborate inter-insurance organization of mutual insurance associations, entailing the maintenance cost of numerous actuaries, accountants, production and personnel engineers, experts in stabilization, etc. This cost will swell overhead and hence the premium costs charged employers.

F. After careful study and observation of European legislative experience and of American conditions, it has been repeatedly rejected by insurance carriers and employers' organizations, governmental and civic bodies, for the following reasons:

1. It is positively unnecessary, unsound and impracticable.

2. It would be a dangerous innovation disastrous in its effects on all whom it directly or indirectly affected.

3. At best, obligatory unemployment compensation legislation is a mere palliative of doubtful value.

4. The arguments that "industry is to blame, so let industry stand the cost" savors of bolshevism rather than an attempt to solve the problem.

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A Unique Social Service

It has been estimated that the sisterhoods engaged in Catholic education are equal in value to a billion dollar endowment. A somewhat similar claim may be made apropos the vital worth, to Negro social service and welfare work, of the genuine spirit of co-operation and mutual charity extant among colored people. By means of figures the value of the teaching sisterhoods has been reduced to dollars and cents. It would be difficult similarly to compute the cost, if it were to be paid for, of the Negro's spontaneous helpfulness to the unfortunate members of his race. Public and private orphan asylums, hospitals, and homes for the aged are not nearly so extensively nor ably supplied for the Negro, in proportion to his numbers, as they are for white people. The Negro, who does not control the petty politics nor private philanthropy which make such institutions possible, offsets the oversight of "white" welfare and social agencies by taking care of his own needy in a manner and on a scale which is unique in our day, but which is truly Christian.

Thousands of Negro homes in the United States house one or more orphans, a destitute old man or woman, or an invalid. Frequently these unfortunate are not of the remotest kin to their benefactors. Often they are utterly unknown until the day on which they are gladly given a refuge. The day after they have found shelter a stranger can seldom distinguish them from the members of the family. Frequently, in the case of an orphan child, the ceremony of a verbal agreement, invitation, or plea on the part of the waif is not deemed necessary nor waited for. Mutual helpfulness seems to be quite commonly understood. An orphan, whose mother or grandmother has just been buried, will wander into a yard or alley, play with some of the children of a family, and at night the mother will put it to bed as one of her own, send it to school, and feed and clothe it until of age. An old woman, ejected from her miserable room because she can no longer pay the rent, will step into a dwelling one or two doors beyond, where she will be welcome at her neighbor's fireside and table until she dies. In instances colored families vie with one another in their efforts to harbor such an abandoned old creature. Long years of sorrow and suffering have taught them this mutual consideration and wonderfully genuine sympathy. Neighbors are often known to contend for the right to take and rear children left destitute after their mother's funeral. There always seems to be room for one more. The

large size of a family seldom militates against the chance of a needy newcomer being cheerfully received. If Bethlehem had been a Negro town it is likely that the Christ Child would have been welcome at all the inns and houses of the city.

If the state suddenly had to care for all the Negro orphans, sick, and aged people, who are now provided for by the gratuitous charity of colored neighbors, it would mean the expenditure of millions of dollars, and one could well doubt whether public institutions, even if they existed in sufficient numbers, could care for these poor people as efficiently and in as kindly a spirit of charity as the Negro is now in great measure providing for his own. Whether this be true or not the American public cannot consider itself excused for its neglect of destitute colored people. If we are pestered by white rather than by Negro beggars upon our streets, it is because the Negro is solving his problems of a social welfare nature in a more efficient, generous, and natural manner than his white fellow-citizens in spite of the latter's vast material equipment and wealth. In speaking of the superiority of the white race and of the faults and vices of the Negro, let us not forget the colored people's virtue of mutual helpfulness and charity.

WILLIAM M. MARKOE, S. J.

Contemporary Comment

It is this peculiar environment and mass-psychology, the product of new world conditions, giving to all equal opportunities to crawl on the back of each other if they had the opportunity, which makes so difficult the dissemination and successful practice of co-operative philosophy in North America. The millions of members of British co-operative societies, and, indeed, millions of British people who are not, are the beneficiaries of a system which could not exist if it were not for the unselfish devotion of thousands of co-operators who, for a lifetime, put far more into the Co-operative Movement than they ever expect to get out of it in material advantages for themselves.

The Canadian Co-Operator.

* * *

William E. Kellicott in his book, "The Social Direction of Human Evolution," says: "Elevation from mediocrity to superiority has far greater effect upon the social constitution than has elevation from inferiority to mediocrity." Has not most education in America tended too greatly to the elevation of inferiority to mediocrity at the expense of elevation to superiority? We see on every hand evidences of a change. We are at last recognizing a great need for leaders of thought. We are setting ourselves the task of developing individual talent, of raising mediocrity to superiority. We must do this if we are to progress other than materially, for our emphasis on raising inferiority to mediocrity, our standardization of children, is losing to the state a goodly part of the creative quality of its individuals. Our false interpretation of democracy is responsible. We have al-

most seemed to think that the very word democracy had a virtue in it to make us all equally able, equally trainable. Librarians have sinned in this regard, as have schools and society. In our effort to make readers of children who, because of limitations of heredity, environment or mental ability, may never make readers or readers of better books than those we are trying to discourage, have we placed too much emphasis on stepping stones? Succumbing to the "high-brow" accusation, have we put titles in our collections that should not be there?—Louise E. Latimer in *The Library Journal*.

* * *

The reading of Henry Ford's *Production and Prosperity* should be made compulsory for anyone who goes in for business. A careful study of the whole book is a desideratum for any man of culture. It carries a sober force of conviction. Ford's position is so astonishingly strong, because he has not only *contradicted* but likewise *counteracted* ideas which a business world rejected as impossible and absurd; and all that by means of simple but strong Christian principles which he applied with complete success.

He speaks of financiers and economists, whose extent of business knowledge is limited to the words: "to get all there is to be got." Those are the parasites of the Stock Exchange. They make up the evil element, which brings all good merchandising into disrepute. No good may be expected from the likes of them. They have no perspective. They cannot see beyond their cheque book. This is the danger when bankers get mixed up with business. They only think of £s and Dollars. They look upon a factory as a machine to make money, not products. They consider a lowering of prices as a loss of profit, not as the building up of something good. The bankers play by far too important a part in shaping the course of industry. Most manufacturers will grant as much when asked in confidence. Most of the time they will not own up to it when challenged in public, because they stand in fear of their bankers. In money dealings one requires less ability to amass a fortune than in commerce and in industry.

Whoever will take the trouble to read up in my writings the articles which treat of economy and sociology, will come across opinions and views which have later on found their practical confirmation in Ford's activities.

Before all I have tried to the best of my powers to drive home the idea that business men and poets should join hands, support and instruct each other, as Schiller says it: "Es soll der Dichter mit dem König gehn." By the name of "König" ("King") is here meant a ruler, a practical leader, a governor of men, and by "Dichter" ("Poet") is indicated a searcher, a discoverer of fresh beauty, of new ideas, of higher supernatural truths, a protagonist of all that is holy and sublime, a servant of God.

Henry Ford has signalized himself as such a King. I never knew him personally, but we must have almost rubbed shoulders in passing. . . . Only now do I know what both he and I needed to throw us

together for collaboration, though we worked for the self-same idea. Ford was a Christian, but an Anglican; I am a Catholic. The old, mighty, fundamental public worship of mankind might have pushed us on in the same direction—Catholicism.

DR. FREDERIC VAN EEDEN, in *The New Age*.*

* * *

The old-time artisan to a much greater extent (than we today, Ed.) was accustomed to self-expression in his work. Being accustomed to self-expression in his industrial life, it was far easier for him to carry through self-expression into the very limited field of leisure which the circumstances of his life afforded him; as illustrated, for example, in the spontaneous expression of peasant races in folk dances and pageants, and in the folk music which we today are endeavoring to transform into jazz for fox-trots.

Owing to the difference in the quality of work and the lack of self-expression through work, our enlarged leisure today takes mainly a receptive instead of an expressive form.

A main defect—from a cultural point of view—of the movies, for example, is that the people who see them contribute nothing to them. They are simply receptive of what the miracle-workers of Hollywood produce for their diversion. We are slow to realize that one of the effects of the specialization or mechanization of our life in our zeal for enlarged production is this closing-in of the fields of self-expression for the individual, the mechanization of what were formerly processes of self-expression. The mechanical piano, the phonograph, and the radio make the long toil of learning music as a personal accomplishment seem less worthwhile.

Except for a relatively small group, and that public which finds expression in cross-word puzzles, our souls sit on the bleachers and watch a game played no longer by us but for us.

GEORGE W. ALGER, in *Atlantic Monthly*.

* * *

Luckily farm women see the difficulties ahead of them well enough; but an astonishing number do not want to move to the city. It is the men who want to move; the women, curiously, do not yet despair. Indeed, most of them are pathetically determined to maintain a passing rural tradition. Such a woman was that wife of Charles Sewell from "eighty acres in Indiana" who broke in a little roughly upon the smooth deliberations of the experts at the President's Agricultural Conference in 1922, saying: "Back in the country districts all over the United States there are country women waiting to hear what you do here this afternoon. . ."

The writer, for one, has often wondered what Mrs. Sewell thought of the rest of that conference and of the Congress which afterward shelved every last one of its not very drastic recommendations.

REXFORD GUY TUGWELL, in *The Nation*.

*) The London review, which voices the principles of the Social Credit movement, in the issue of Feb. 19 printed the first of a series of articles on *The Epoch of "The Men of Business,"* by Dr. Frederic Van Eeden. They appeared first in a Dutch journal last year.

Warder's Review

Not to Be Gained by Legal Enactment.

"The regulation of fashion by law," thinks the *Catholic Citizen*, Milwaukee, "would do more to emancipate woman than all her advances of the last hundred years. She could turn with a new energy and clearer brain to all the better and greater problems in her sphere."

This is a rather strange saying, coming from a weekly, which otherwise tends toward liberalistic views. Nor does this opinion take into consideration that the sumptuary laws of former times did not accomplish what was expected of them. We do not believe that laws can regulate fashion and do away with its vagaries, which at present are virtually accelerated and exaggerated in the interest of capitalistic production. Change is one of the fundamental laws of that system, and, as Rudolph von Jhering has pointed out, the desire of the poor in a democracy to imitate the rich, and of the latter not to be imitated, is a further incentive to changefulness.

We fully agree, however, with the *Catholic Citizen* that "uniform fashions with a reasonable elasticity of rule" would be a great step forward. Whether it would be "the truest expression of equal rights among women themselves," because it would give, as the *Citizen* claims, "the poor woman as good an opportunity to look attractive as the rich," is a different question. True equality cannot be attained by means as purely outward as the one suggested.

In this connection it is interesting to note the remarks on this very subject, contained in President Coolidge's address delivered before the recent convention of the National Cotton Manufacturers Association:

"I once heard a manufacturer say that if the ladies could be induced to standardize and stabilize their fashions as the men have done, half the worries and uncertainties of the textile industries would be eliminated at once. Doubtless such a result would be a boon to you who are engaged in the industry; but I scarcely need say that I see no method of bringing it about. The uncertainty and change of fashion may be difficult for you, but it no doubt relieves monotony and adds to the spice of life."

An Unexplored Realm of Catholic Charity

Unfortunately there is no chapter on the planting and development of Catholic charity in Mexico, and other countries of Spanish America, in that otherwise commendable "Geschichte der Caritas," by Prof. Dr. Wilh. Liese, the latest work of this kind. A book on that subject would add a most interesting chapter to the history of charity, as well as to Catholic apologetics.

How much information on this subject is hidden away, casual discoveries prove. Thus Fr. Huonder, S. J., in his study on the German Jesuits, who devoted themselves to the missions in the 17 and 18 centuries, says in the biographical notes on Fr. John Gummersbach, who went to Mexico in 1723, that he was called the "father of the Indians."

Laboring in Mexico City and environments, he is furthermore credited with founding "a House of Refuge for Indian girls exposed to moral danger, in the Convent Corpus Christi." Besides, he translated a number of books of spiritual reading into Mexican, among others, for the first time, the *Spiritual Exercises of St. Ignatius*.*)

Thus, during three centuries, from the discovery of America to the so-called Reforma in the nineteenth century, Catholic charity labored in the cause of the natives of Mexico. Dr. Charles F. Lummis, that distinguished and fair-minded Americanist, who knows Spanish-America so well, found so many charities in Mexico City that he felt constrained not to enumerate them in his book on Mexico. "But," he says, "it is proper to point, in passing, at once their oldness and their newness—the Spanish of them and their modern Mexicanism. No other nation has founded so extensively such beneficences in its colonies, and few colonies have built so well upon their inheritance."

Dr. Lummis, born of excellent New England stock, calls it "a useful Delsartean attitude for the mind to try to 'fahncy' England peppering New England with schools, hospitals, asylums and churches for Indians." "But that is," he continues, "what infamous Spain did, three hundred years ago, up and down a space which measures something over *one hundred and three New Englands*. We may pick flaws in these institutions as administered, while we were hanging witches, but the institutions were there—and are yet."**)

It would seem worthy of the best efforts of some Catholic scholar to furnish an adequate history of charity in the countries of Spanish and Luso-America from the Conquest to the Reforma—and after.

Restoring Work to a Position of Honor.

To the men of his time Ruskin said: "I hardly know anything more strange than that you recognize honesty in play, and you do not in work. In your lightest games you always have someone to see what you call 'fair play.' In boxing you must hit fair; in racing, start fair. . . . Did it ever strike you that you wanted another watchword also—fair work—and another hatred also—foul work?"*)

Many an operator, merchant and contractor will call this a wise and a good saying, forgetting entirely that work, labor, is so poorly done by many—and by no means are workingmen the only offenders—because it has been robbed of its dignity by the philosophy and practices of capitalism. A Protestant writer, quoted approvingly by the learned Bishop Schneider of Paderborn, says: "The claim that they honor labor is one of the

deep-seated lies of the times; in reality, they despise it." There is no honor in being a "laborer" or "workingman." "The fate of the laborer is considered an unmitigated evil," declares the German prelate, "and it is deplored that it should be necessary for the majority of mankind. Everybody desires to make money and live well, without working, if possible; with the aid of work only should profiteering be impossible."***

To a widespread acceptance of this pagan conception of making a living, based on the contempt of manual labor, we must attribute not merely a great part of the negligence and carelessness of working men to perform their tasks faithfully and well, so generally complained of at present, but also the prevalent tendency to prefer occupations which hold out the promise of big returns for little efforts. To make money easy and fast is the desire of the stock salesman and others similarly occupied, as well as of the youth who takes to the profession of robbing paymasters, banks and the mails.

The Christian Concept of Labor

Those who do perform useful work, either because they have been unable to withdraw from it, or because they realize that it is safer to stick to an honest occupation, feel the burden of labor more than its joy. They are, therefore, dissatisfied, and this accounts for much of our social unrest. Bishop Schneider is undoubtedly correct in contending that "men would not be filled with that wrath and rancor towards their lot in life, nor envy and hatred against those who travel a more pleasant road, if they possessed the fortitude to love and honor their work, to devote themselves to it wholly, and to become, as it were, a part of it."****

It is one of the chief duties of Catholics to re-establish the true Christian concept of labor as it was so well expressed by a German medieval writer: "When all of us work according to the mandates of God, we work not merely for the sake of profit, because there is no blessing to that, but injury to the soul. . . . Consider well, therefore, dear Christian, when thou workest, why thou dost so: whether thou hast God in view or merely profit; and whether thou also providest for the brethren of thy fraternity; for everything appertaining to them in life and death."† Unless we return to the principles underlying these admonitions, it will be useless to strive for industrial peace.

However, this gospel must not be preached only to the laboring classes of today, but to all men and women, together with the injunction of St. Paul, that whomsoever does not work, shall not eat.

*) Huonder, A., S. J. *Deutsche Jesuitenmissionare* d. 17. u. 18. Jahrh. Freiburg, 1899, p. 108-109 (Gummersbach died March 30, 1736.)

**) Lummis, C. F., *The Awakening of a Nation*, N. Y., 1899, p. 56-58.

*) Ruskin, John. *The Crown of Wild Olive*, in the chapter "Work".

**) Schneider, Dr. W. *Göttliche Weltordnung u. religionslose Sittlichkeit*. Paderborn, 1900, p. 549.

***) Ibid., p. 550.

† Riehl, Wm. *Deutsche Arbeit*. Stuttgart, 1861, p. 136.

The Woman's Apostolate

Exalting the School at the Expense of the Home.

There is a well-defined tendency in modern life to favor the school at the expense of the home and to hand over to the former functions that so far have been carried on by the latter. This tendency is in harmony with the general drift of the age toward increased governmental control of the totality of life. This trend toward socialistic ideals is evident everywhere. It seems that in its very fight against socialism society has been thoroughly infected by the socialistic virus. The school, as it has developed in our days, is distinctly a state agency through which society controls the individual. It is no longer, as it was originally intended to be, an adjunct of the home. Increased school control of the individual is, therefore, an extension of state activity into the domain of private life. It is tantamount to a lessening of home influence and a consequent restriction of parental authority. Through the school the state reaches out into the home and more and more gains control of the entire education of the child. In this unequal fight the home is losing more and more ground and will, if the development continues, be quickly reduced to a factor of secondary importance in the bringing up of the child. That is precisely what the modern state is deliberately aiming at.

This usurpation of parental rights is justified on the plea that the child belongs to society and that its first and principal destination is to become a citizen. Though this theory is not always frankly expressed, it is implicitly held by those who advocate an extension of the school term. It is quite plain that to the extent that the school term is prolonged the child is taken out of the home and placed in the hands of the state. This is desirable only on the supposition that the education of man should be chiefly in the interests of the state and along lines which the state chooses to designate.

The limit of compulsory school attendance has continually been moving upward. Not a few are wishing to push it up still higher and to make school attendance obligatory to the eighteenth year. For a long period of his life thus the school possesses the individual. During this period the influence of the home is proportionately reduced. Now a new movement has arisen aiming at beginning elementary school education at an earlier age. As a consequence the period of actual school attendance would be considerably prolonged and the home training correspondingly reduced. At either end there is to be a pushing out of the limits, all in favor of the school. We might aptly say that we are living in an age of school imperialism, for the school is more and more encroaching on the territory of the home. A recent article in *The Survey* (March 15, 1925, "How Young Should a Pupil Be?") is conceived in this spirit. It advocates the establishing of nursery schools to take care of the child from the very moment it can be taken from

the mother. "A nursery school," we read, "is an institution providing for the care and training of young children aged from two to five years, whose attendance at such a day school is necessary or desirable for their healthy physical and mental development. It has therefore a two-fold function: First, the close personal care and medical supervision of the individual child, involving provision for its comfort, rest and suitable nourishment; and secondly, definite training, bodily, mental and social, involving the cultivation of good habits in the widest sense, under the guidance and oversight of a skilled and intelligent leader, and the orderly association of children of various ages in common games and occupations." To be sure, this is a very comprehensive program that leaves little, if anything, to the home. In this manner the child is appropriated by the state from the cradle.

These demands for a prolongation of the compulsory school period are due to an over-valuation of formal education. Man, however, is molded much more by unconscious influences than by those of a systematic kind. Nature herself has arranged it so. The most powerful agency in the building up of character is nothing that is specifically directed to this purpose but the home environment. Here is an influence that is always active and that seeps into the soul of the child by every pore of the body. This home environment cannot be replaced by anything else. If the child is taken out of this environment it misses something for which there is no substitute.

To the home environment the child becomes gradually accustomed. It awakens to intellectual life in a narrow circle which its undeveloped faculties are capable of mastering. Then as its faculties grow the circle of its life may also become enlarged and its human contacts may increase. If the child, however, is placed too early in an extended environment it will not be able to adapt itself to its complexity. Such adjustment puts too heavy a strain upon its mind. The child will be bewildered and puzzled. It will never have a chance of developing the fundamental social feelings. Before it has thoroughly understood its relation to its parents, it is introduced to other relations. Before the child can be expected to familiarize itself with a more extended social environment it must have become well acclimatized to the simpler home environment. These advocates of an early school training take hold of the stick at the wrong end. They do not begin at the beginning. They give the child no opportunity to become sufficiently acquainted with its own little child world. The poor child will feel very much with all these teachers and strange faces around it like a dog that has too many masters and is at a loss which of them it should obey.

The child is never left to itself. All its activities, even its very play, is directed. It is not allowed to find any solutions for itself or to make

any adjustments of its own. The environment in which it is reared is artificial. It is in reality not at all a section of life, but something created for the purpose. Yet self-education and self-orientation ought to be developed from the very outset. The child must explore this world and find its way. It can do this in the little world of the home, which has been constructed by nature with this important end in view. In the larger world of the school it cannot get along without direction and thus would have no occasion to learn self-reliance. It is a curse to childhood to be always under direction. There is nothing more crushing and nothing that prevents so absolutely the expansion of personality. Here is what an experienced educator has to say on this subject of overdoing the work of educating: "We must guard ourselves against the temptation to assume that we, as teachers, have everything to say about the children. We are simply acting *in loco parentis*. Our task it is to supplement the work of the home, not to usurp it. And let us not forget, likewise, that the child has rights—the right to be let alone some of the time, to lead his child-life in his own way, to romp and play according to his own whim, and not always according to the rules laid down by the manual. By assuming an unnatural responsibility in the education of children, the school not only finds it difficult to perform its true function, but it likewise threatens to bring about disorganization in the basic institutions of society. The school should not try to teach things that are better taught elsewhere." (Dr. George Johnson, *The Teacher in the Grades*, in *The Catholic Educational Review*, September, 1924.) These are words full of wisdom. Such a consciousness of the inherent limitations of the teacher is rare in our days. The modern teacher imagines that he must do it all, and that there is nobody else who could do it. He itches to supplant the parents entirely. We again quote the learned doctor: "There is a temptation," he writes, "on the part of American educators to forget that the school is but one among many educational agencies. The child learns lessons at home, at church, on the playground—yes, even from his gang—that could never be learned as well at school. Of course, education means development of the whole man, but that does not mean that the whole task must be performed by one institution. There is a question as to whether home-making, play, or even the vocational arts can be taught in school at all. The proper place to learn how to keep house would seem to be in the house." (L.c.) That is the return to sanity and reason.

As things are it already appears that the amount of formal school education is too much for the ordinary child. Many break down under the stress mentally or physically. The increase of school training would only make matters infinitely worse. Before taking it into school, give the child the opportunity to develop physically. Let the little brain lie fallow for a time. Do not exhaust the soil. We cannot force development with impunity.

Too much formal education, moreover, has the tendency to dull the faculties and to stupefy the mind. The complaint is universal that our schools are disappointing. In spite of compulsory education, true culture is on the wane. One reason is that there is too much education. Everything is done for the child and the child does not learn to do anything by itself. It is true what Dr. Paul Dubois says: "In the Carnavalet Museum in Paris is an autograph of Alexandre Dumas the Younger that is worth a whole treatise on philosophy. It says: 'How does it happen that while children are so intelligent, men are so stupid?'" The witty author adds: "Education must be responsible for it. Yes, education is chiefly to blame; no other hypothesis is possible." (Self-Control and How to Secure It.) Marcus Aurelius attributes his proficiency in philosophy to the good fortune of not having had a teacher of philosophy. Thus he really learned to philosophize and not only to swallow ready-made opinions. School education has not fulfilled the claims that were made in its behalf. There is no valid reason that we should have more of it.

It is unavoidable that the school makes for standardization. It cannot give the individual touch that is possible only in the home. It also caters to mediocrity. One of the deplorable results of this inherent tendency is the lack of leaders in our days. Individuals are made in the home. The school tones down this rugged individuality and smoothes off the edges. But the inevitable by-product of this process is that we no longer produce strong characters and real leaders of men. The less family education, the less individuality and the more uniformity. More school would still more impoverish the nation and reduce everything to a dead level and to mental stagnation. The common institutional life also makes for suggestibility and mob-mindedness. These are admitted to be on the increase, no doubt also as a result of our educational methods.

If this tendency continues, the final result will be that everybody is allowed to educate children except the parents themselves. That also would be as the modern educator thinks it ought to be; for it is his conviction that no one is as ill suited to educate a child as the parents of said child. Let everybody try a hand at it but protect the child against the parents, is the slogan of these reformers. This idea about the unfitness of parents to educate their children is a strange aberration of the human mind. We still hold, however, that the parents are the best educators and that nature has especially endowed them for this task.

If one hears these modern educators decant on the inability of the home to educate we must marvel how most of us managed to escape the dangers of unscientific education. It is nothing short of a miracle. The school is not all-sufficient. It would be disastrous if it absorbed education and crowded out the other historical educational agencies.

Neither is the modern home as bad as these educational reformers paint it. True, home life is declining, but it has not yet disappeared. The home even in our days is doing a tremendous amount of educational work. If it had broken down entirely as an educational factor, anarchy and chaos would long since have appeared among us. The home still lays the foundations upon which the school builds and without which it would not be able to accomplish much. But if the homes of today no longer live up to their responsibilities and opportunities, the conclusion we should draw is not to substitute the school for the home, but to better home conditions and to restore the home to its former importance. The school teacher is too ready to throw stones at the home and to belittle its influence. He imagines that the more he discredits the home, the greater will be his honor.

Chiefly, however, we oppose these tendencies in modern education for reasons of principle. They are contrary to the order of things which gives the child to the family and not to the state and which, as a consequence, makes the home the first and most important educational agency. By the same token the school must only eke out the activity of the home, not supplant it. The projected extension of the school period would reduce parental control over the child almost to the vanishing point. It would make, to use an inelegant but expressive phrase, the parents merely the producers of child material which the state could form and fashion according to its own ideas. This is the socialistic ideal. Parenthood under these conditions would lose both its dignity and significance.

We do not want the school to take the place of the home, nor do we want the teacher to supersede the parents. The arrogance and self-complacency of the modern pedagogue deserve to be rebuked.

We realize, however, that it is necessary to work for better homes, in which the educational functions may be properly discharged. Besides economic improvement of the home, we also need a higher type of parenthood—a parenthood that is enlightened and alive to its duties and opportunities.

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For nearly two hundred years the western nations have made a kind of religion of what they call progress. There is, they hold, a natural tendency, or a divine purpose, that the world shall go on improving from year to year. By progress they mean sometimes that kind of advance which may be measured by statistics, large numbers being superior to small numbers, and sometimes the victory of those causes which they have been taught to call progressive. It is a secularized, but by no means a scientific, form of millenarianism. Some even think that they can find it in the Gospels. The study of history applies a cold douche to this facile optimism.

DEAN INGE, of St. Paul's, London,
in *The Atlantic Monthly*.

Women's Activity in Catholic Works

That the Holy Father is very much concerned about the new fields of social activity now open to women and that he earnestly desires Catholic women to take active part in the new social apostolate is apparent from the frequency with which, during recent years, some form of the "woman's apostolate" has been recommended as a "General Intention" of the Apostleship of Prayer.

Though women have ever been distinguished for the performance of charitable and social work in our Church, new fields have been opened in this era of "the social consciousness" which cannot be neglected. The April leaflet of the Apostleship of Prayer, which briefly explains the General Intention for the month, puts the matter very concisely: "Catholic works call for women's activity not merely in their homes and in religious communities, but in the world outside, and for this latter activity we are urged to pray in a special manner."

The field of juvenile delinquency, probation work for both adults and juveniles, family rehabilitation, follow-up work for those who have been discharged from penal institutions, the care of neglected and dependent children, practical interest in our immigrants and helping to adjust them to American conditions, social legislation in behalf of working mothers and of child workers, these are some of the new forms of social endeavor that are inviting our Catholic women.

We must learn how to utilize the great factor which has done so much to revolutionize the industrial and commercial life of the last half century. This is organization. "Organization," says Cardinal Faulhaber, "is the greatest means in the social life of today. It may be called the eighth sacrament in the 19th and 20th centuries." Hence Catholic women will make use of their various parish societies and sodalities in setting afoot and developing the new activities which form so large a part of the program of women's work in non-Catholic churches.

The writer has before him a journal entitled *The Jewish Woman* (December, 1924). The range of activities it enumerates is astonishing. We cite some of the paragraph headings giving an account of the charitable, social and civic work of Jewish women in America: Civic and Communal Affairs, Education, Peace, Anti-Defamation League, Immigrant Aid, Legislation, Religious Schools, Social Welfare, Blind, Deaf, etc.

Catholic social workers have recently been called upon to take more interest in rural social work and thus help in the progress of the Catholic faith in country districts. To give a practical idea to our own women who are interested in this field of social activity, we append the long list of detailed activities in this line engaged in by Jewish women:

(1) Farm program extended to California and Michigan; (2) Addresses before Sections and State Conferences of Council Sections; (3) Conferences with Field Workers; (4) Supervisory Visits covering states in Council's farm program; (5) Co-operation with national rural organizations; (6) Conferences with leaders in agricultural activities; (7) Articles prepared for "The Jewish Woman"; (8) Large variety of activities introduced into

rural communities through the formation of local Women's Leagues; (9) Special program for Young Folks' Leagues and local Junior Groups; (10) Personal service to farm families and to individuals; (11) Educational activities in farm houses; (12) Organization of religious schools; (13) Co-operation with State authorities; (14) County fairs arranged; (15) Community celebrations on Jewish holidays and other occasions organized; (16) Housekeeping devices introduced; (17) Medical attention provided; (18) Americanization activities; (19) Traveling library; (20) Co-operation with Federal Department of Agriculture.

Father Frederick Faber has well said that "we must not make light of the difference of ages and that God's work must be done anew in every age." The Catholic woman will have much work to do in this "new age." Fortunately there is no longer any objection made by those in authority against Catholic women exercising their zeal in the social apostolate since the Supreme Pontiffs have given their blessing and full approval of that work. But we must try to arrange and carry out "working programs." No doubt, this is one of the ways of carrying out the wishes of the Holy Father who has recommended the General Intention for April.

Who can forecast the trend of the social development of the next quarter of a century? It will be sound and wholesome and really Christian if the teachings of Christ and of His Holy Gospel inspire social and charity workers. The Gospel has a "social message." Msgr. Garriguet has given us a fine book on "The Social Value of the Gospel." Unfortunately the forces opposed to true social progress are well entrenched and command some of the mightiest engines for carrying on their work of paganizing society; the press, systems of education, and the power of wealth. Catholic women strongly organized and well schooled can do much to combat offensive legislation that strikes at the rights of individuals, of parents, and at that fundamental social unit—the Christian family. But there should not be mere opposition. We have plenty of that. There must be some amount of "constructive suggestions."

Catholic women will be all the more encouraged to go forward in this laudable work of social reconstruction and of renewing all things in Christ when they learn of the untiring efforts of those whose doctrines are subversive of progress and of Christian morality. To the shame of women be it said that one of their number, Margaret Sanger (quoted in the *American Journal of Sociology* for March, 1921), has stated that "Christianity has set back the progress of woman by a thousand years." Such assertions are "swallowed" by the unthinking multitude.

It would be a mistake, however, to go into social work from a spirit of adventure or curiosity, or to look upon it as a mere agreeable pastime. Modern industrial appliances have released a goodly number of women from the drudgery of domestic duties to which the women of former days had to devote much time. Hence many of our Catholic women have leisure to devote to these Catholic works. But it is only those who have been drilled in the school of labor that will be successful. Un-

fortunately it is true that education today often fails to train to serious and useful work. Hence it is all the more necessary for Catholic women to be inspired with the Christian idea of the dignity of work. Let them look upon service of the poor, the unfortunate, the social failures as a duty to fill out the precious hours with which modern industrial appliances have blessed them. Let them look upon this work as a noble opportunity enabling them ultimately to bring souls closer to the Heart of the Divine Savior.

By thus utilizing their spare hours in "Catholic works" in the spirit of this General Intention Catholic women will not merit the reproach of that noted social worker of England, Miss Margaret Fletcher. Speaking of "the woman of leisure" in her beautiful Catholic book, "The School of the Heart," she says: "There are those who in jest or in satire have been called 'superfluous women' and that this cruel name does designate an actual state of things we shall, I think, realize, if we pass in review the faces of some idle women of the upper classes who have passed middle age, and contrast them with those of peasant women who have toiled and faced the rugged realities of life, or those of nuns of single purpose and spiritual toil and conflict."

One way to escape this indictment will be to show larger activity in Catholic works, especially when leisure time not only invites, but impels to such activity.

Our Catholic women must enter upon these works in the spirit of faith. They cannot and should not disregard supernatural motives in the discharge of these duties. They should remember that the objects of their social ministrations have immortal souls to be saved as well as material needs to be supplied. Hence the Catholic woman will not subscribe to the words of Dr. Devine that "The idea of charity, attractive and inspiring at one stage of social development . . . gradually becomes an anomaly." No; to disregard Christian charity in one's social activity is not to engage in "Catholic works," according to the mind of the Holy Father.

Every dogma of our faith is at the same time a social force and a mighty incentive to charity. This is especially true of that greatest of all our teachings—the existence of God. Many of the unhuman conditions in the industrial life of our times would not have been tolerated if the sense of responsibility to a higher power had not died out together with disbelief in God. Then, too, by our dogma of immortality the suffering soul is lifted up to the vision of God, and we learn that even the most wretched and abandoned soul is worth working for, because it is destined for an eternal inheritance.

There are those who take up social work from the mere sense of pleasure they receive in well-doing. Far be it from me to despise that motive. But it is not the noblest of incentives to participation in Catholic works, which, as we have said, should be guided and inspired by Christian faith and charity. Yet God does sometimes reward un-

(Concluded on page 28.)

Central-Blatt and Social Justice.

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Die moraltheologische Lehre vom gerechten Kaufpreis.

(Schluß.)

Formell ist die von Antonin von Florenz geförderte Entwicklung der Lehre vom gerechten Kaufpreis insofern interessant, als wir die Kunst der scholastischen Dialektik daran bewundern können, welche innerhalb des Bitters festgefügtter Schemata mit denselben Beweisstellen die gleichbleibenden Termini mit einem wechselnden Inhalt zu erfüllen versteht. Dieselben Zitate aus Aristoteles, aus dem römischen Recht, dem "opus imperfectum" des Chrysostomus und aus Augustinus werden zum Beleg der objektiven wie der subjektiven Werththeorie als Argumente für strengste Geburdenheit ebenso wie für weiteste Vertragsfreiheit im Kaufe herangezogen. Und doch sind die Nachteile dieses formellen Vorgehens größer als die Vorzüge. Der Sargang war ständig der, daß das Leben auf eigenen Bahnen unbewußt selbständig, aber fast mit der Kraft eines Naturprozesses voranschritt, die theologische Lehre dagegen stets gezwungen hinterherkam. Sie fand nicht den Muth, Ueberkommenes aufzugeben und nach neuen Gesichtspunkten völlig umzugestalten. Die Autorität der großen "Doctores", vor allem des Thomas von Aquin, lastete mit zu großer Wucht auf der Schule. Sie fühlte sich verpflichtet, die alten Formen beizubehalten und machte nur schüchterne Versuche, das Neue in die alten Formen einzukleiden. Dadurch mußte das Gesamtbild der scholastischen Wirthschaftslehre etwas Unwahrscheinliches, Gefälschtes und Lebensfremdes erhalten, von dem auch die übliche Preislehre nicht freizusprechen ist. Ueberhaupt wurde die neue ethische Betrachtungsweise der Werth- und Preislehre immer mehr von der kanonistisch-fasultischen in den Hintergrund gedrängt.

In der spekulativen Theologie interessierten mehr die dogmatischen Fragen; die Moraltheologie, die ja kein selbständiges Fach war, gerieth in die Hände der Kanonisten, die dann ein sittliches Rechtssystem aus ihr machten, das die gesamte Lebensbethätigung mit detaillierten Geboten und Verboten umfaßt und danach strebt, mit allen Feinheiten der Interpretation und vor allem gestützt auf die Meinung möglichst vieler Autoren die Größe der Verfehlungen gegen die jeweiligen Verbote und Gebote festzustellen. Grundlegende Erörterungen über das innere Wesen von Tausch und Kauf, von Werth und Preis dürfen wir also in der Folgezeit nicht mehr erwarten. Dagegen nehmen die Darlegungen über die amtlichen Preisfestsetzungen und ihre Verbindlichkeit im Gewissen, wie schon erwähnt, einen breiten Raum ein. Die Zahl der Kanonisten, die über diese Fragen geschrieben haben, ist fast zahllos wie der Sand am Meer und sie theilen mit dem Sand

des Meeres noch die Eigenschaft der großen Ähnlichkeit untereinander, die sich in den meisten Fällen in wirklicher Uebernahme der Ausführungen zeigt. Ich habe durch die Münchener Staatsbibliothek glücklicherweise das Werk des spanischen Kanonisten *Ludwig Meria* über die Preisgesetzgebung (1569) erhalten können, das offenbar dem viel bekannteren Moralwerke von Sanchez als Vorlage gedient hat und dessen Ausführungen ziemlich unverändert von allen großen spanischen Moralisten übernommen wurden und von dort wieder in die anderen Moralwerke übergegangen sind. Die im übrigen von allen Autoren gleich vorgetragenen Lehren lassen sich, wenn wir de Lugos Ausführungen zugrunde legen, etwa folgendermaßen zusammenfassen: Die Obrigkeit ist berechtigt, im Interesse des öffentlichen Wohles feste, gesetzliche Preise für bestimmte Waren, namentlich für die Nahrungsmittel, festzusetzen, wie der Staat ja überhaupt berechtigt ist, zum Nutzen des öffentlichen Wohles in die Rechte des Privatbesitzes beschränkend einzugreifen und über die vorhandenen Güter zu verfügen. Voraussetzung und Grundlage des gesetzlichen Preises muß der natürliche Preis bilden. Der gesetzliche Preis darf zum mindesten nicht hinter dem niedrigsten Verkaufspreis ("pretium plum") zurückbleiben. Damit eine solche Preisfestsetzung gerecht sei, wird vorausgesetzt, daß sie nicht vom Uebelwollen gegen einzelne Stände, durch Spekulation der Inhaber der behördlichen Gewalt oder Bestechung veranlaßt ist, noch auch in grober Unwissenheit und Unkenntnis der bestehenden Verhältnisse geschieht. Als besonderer Nutzen der amtlichen Preistaxen wird von den Autoren angeführt der Schutz der wirthschaftlich Schwächeren, namentlich gegen Monopolpreise durch Ringbildung weniger Verkäufer, die Vermeidung von Ueberborthaltung von weniger urtheilsfähigen Käufern, ferner die Hintanhaltung von Streit und Konkurrenzkampf.

Wenn eine amtliche Preisfestsetzung gerecht ist, so verpflichtet sie auch im Gewissen. Wer sich dagegen verfehlt, sündigt nicht bloß durch Ungehorsam gegen die Obrigkeit — wie wenige Autoren meinten — sondern auch gegen die Gerechtigkeit und ist zum Schadenersatz verpflichtet. Gerechte Preisvorschriften sind keineswegs als reine Bönalgesetze zu betrachten. Die Erfahrung freilich, daß die amtlichen Höchstpreise in der Praxis das nicht leisteten, was man mit ihrer Festsetzung erstrebte, ließ schon bei den alten Moralisten allerhand Bedenken gegen ihre Zweckmäßigkeit aufkommen. Sie klagten darüber, daß gerade in Zeiten der Noth viel von den Behörden gesündigt werde. Das zu niederem Taxpreis den Landwirthen abgenommene Getreide komme oft nicht den armen Verbrauchern zugute, zu deren Gunsten die Gesetze erlassen seien, sondern den Verwandten und Freunden der Beamten. Um wirklich etwas zu bekommen, müsse der Verbraucher an Bestechungsgeldern mehr zahlen, als wenn er zu freiem Marktpreise einkaufen würde, der Landmann müsse den eigenen Bedarf mit Ausgaben und Geschenken erwerben und, während die Einheimischen an die Lagen gebunden seien, verkauften Ausländer dieselben Waren mit hohem Gewinn, wie denn überhaupt in Zeiten des Mangels

die amtlichen Preise nicht eingehalten, sondern von den Reichen umgangen würden. Deshalb seien solche Preise nur dann gerechtfertigt, wenn anders nicht geholfen werden könne und die Handhabung derartig ist, daß größere geistliche und zeitliche Nebel vermieden werden. Zugunsten der Bauern wird besonders hervorgehoben, man müsse in theueren Zeiten die Lasten gleichmäßig vertheilen und dürfe sie nicht einseitig dem Erzeuger landwirthschaftlicher Produkte aufladen. Wenn daher die Ausgaben des Landwirths durch die Theuerung so steigen, daß er bei Einhaltung der Taxpreise nicht mehr auf seine Kosten komme, so dürfe er eine stillschweigende Zustimmung des Gesetzgebers annehmen und die Preise erhöhen, jedenfalls verpflichtet das Gesetz unter solchen Umständen nicht mehr im Gewissen.

Als ein weiterer Grund, warum die Verpflichtung des Gesetzes aufhöre, wird dann der Fall angeführt, wenn alle, oder doch die Mehrzahl der Einwohner sich nicht mehr an die Taxe halten und die Obrigkeit solches stillschweigend duldet, obwohl sie strafend einschreiten könnte. Im Zweifel, ob ein Preisgesetz gerecht und im Gewissen verpflichtend sei, steht die Präsumption für die Gültigkeit des Gesetzes, wenn nicht besondere Unkenntnis und Fahrlässigkeit des Gesetzgebers anzunehmen ist. Der Umstand, daß nur für einige Lebensbedürfnisse gesetzliche Preise festgelegt seien, für andere aber nicht, berechtigt noch nicht zur Mißachtung des Preisgesetzes, wenn dieses vernünftig und gerecht ist. Eine Versündigung gegen den Gehorsam und gegen die Gerechtigkeit ist es, das Gesetz dadurch zu umgehen, daß man den Käufer zwingt, noch andere von der Preisfestsetzung nicht betroffene, theuere Waren mitzukaufen oder statt des Geldes mit theueren Waren zu bezahlen. Wenn an verschiedenen Orten verschiedene Taxen gelten, so darf der Verkäufer von den Käufern der höher eintaxierten Orte nicht deren höheren Preis verlangen, wenn er die Waren an seinem Orte abgibt und für die Anschaffung nach jenem Orte keinerlei Sorge trägt, wohl aber, wenn er sie selbst nach dem Ort der höheren Taxe hinschaffen läßt. Wenn der Aufkäufer, Müller oder Bäcker für einen Ort zum Taxpreis kein Getreide bekommen können, so sündigen sie nicht, wenn sie mit Ueberschreitung des gesetzlichen Preises einkaufen und das Getreide, Mehl oder Brot mit mäßigem Gewinn — also mit noch größerer Preisüberschreitung — weiter verkaufen, weil sie ja durch ihre Thätigkeit dem Gemeinwesen nützen und zu seiner Versorgung mit Nahrungsmitteln beitragen. Wer die Taxpreise nur unerheblich überschreitet, sündigt nicht oder höchstens in läßlicher Weise. In diesem Sinne bewegen sich die Erörterungen der älteren Moralisten bis herauf ins 18. Jahrhundert, und die neueren Autoren haben der Preislehre noch nicht so viel Aufmerksamkeit geschenkt, daß sie etwas Wesentliches und grundsätzlich Neues hinzugefügt hätten.

In der allerjüngsten Zeit hat das Problem der Werth- und Preislehre wieder mehr Beachtung gefunden und eine Reihe der gegenwärtigen Moraltheologen haben Studien historischer Art über das wirthschaftliche Leben veröffentlicht. Zur Kriegstheuerung und den von ihr veranlaßten Maßnahmen des Staates in der Form von Höchstpreisbestimmung

gen und Verordnungen zur Hungerbekämpfung habe ich selbst Stellung genommen in einer kurzen Schrift: „Ueber die Kriegstheuerung im Lichte der Moral“ und ich freue mich, die Zustimmung namhafter Nationalökonomien zu meinen Ausführungen gefunden zu haben, die ich damals leider auf den engen Raum von zwei Druckbogen zusammenzudrängen mußte, weil das Generalkommando nicht mehr Papier freigegeben hat.

Die Verhältnisse der Kriegszeit waren gekennzeichnet durch den Zustand der Nothmarktlage, da die Waren immer knapper wurden und an Stelle der Konkurrenz der Verkäufer der Wettlauf der Käufer trat. Um die ärmeren Kreise vor dem Verhungern zu schützen, mußte der Staat eingreifen. Die Gegenstände des täglichen Bedarfs wurden durch Höchstpreisverordnungen vor der zunehmenden Preissteigerung geschützt. Dazu kamen dann später die Beschlagnahme und staatliche Bewirthschaftung der Erzeugnisse und die Rationierung des Bedarfs in der Rechtspflege, die sich an die Preisüberwachung angeschlossen. Es trat dabei die überraschende Erscheinung auf, daß der Staat sich in Verordnungen und Rechtspflege ganz auf den Standpunkt der mittelalterlichen rückschauenden Preistheorie stellte, die auf dem Boden der Naturalwirtschaft entstanden war, von der uns schon Jahrhunderte einer rein individualistischen und kapitalistischen Wirtschaftsform trennten. Ich darf wohl einige Sätze anführen, die ich damals zur Kritik der behördlichen Anordnungen schrieb und die ich auch heute nicht besser zu fassen vermöchte.

Die Thatsache bleibt unumstritten bestehen, daß unsere Behörden eine ungeheure Organisationsarbeit geleistet haben, welche die feindlichen Aushungerungspläne im großen und ganzen vereitelt und unser Vaterland in den Stand gesetzt hat, in einem Kriege von nie dagewesenem Umfang solange standzuhalten. Dieses große positive Ergebnis darf über aller berechtigten Kritik niemals vergessen werden. Am meisten hat das System der isolierten Höchstpreise versagt, solange man den erstrebten Zweck der Sicherheit und Stetigkeit des Marktverkehrs nicht durch weitere Maßnahmen herbeiführte. Es war eben unmöglich, mitten in unsere individualistische und kapitalistische Wirtschaftsordnung hinein eine mittelalterliche Methode der Preisfixierung zu setzen, die aus einem ganz anderen Wirtschaftssystem erwachsen war. Die Höchstpreise vertrieben die Waren vom Markte und wurden alsbald zu Mindestpreisen, für die aber in der Regel nichts zu haben war. Wenn also auch nicht zu leugnen ist, daß ohne Höchstpreise eine reichere und schnellere Beschickung des Marktes zu erzielen gewesen wäre, so haben sie uns doch zum mindesten vor einer Vertheuerung des Brotes im engsten Sinne bewahrt. Entschieden zu tabeln ist es, daß für manche Gegenstände des täglichen Bedarfs die Höchstpreise erst erschienen, wenn die Waren entweder nach der Jahreszeit fast gar nicht mehr gehandelt wurden oder durch die Konkurrenz der Käufer schon einen sehr hohen Marktpreis erstiegen hatten. Die Maßnahmen der Beschlagnahme und Rationierung brachten ebenfalls viele Härten mit sich, die um so drückender empfunden wurden, als wir eben in einer Zeit lebten, die nur sehr wenige Einschränkungen des Eigenthumsrechtes

und der persönlichen Verfügungsfreiheit gekannt hatte. Ein schwer empfundener Nachtheil war es auch, daß der Begriff der Gegenstände des täglichen Bedarfs so unklar und schwankend ist und in den gerichtlichen Urtheilen der unteren Instanzen oftmals widersprechende Auslegung erfahren hat. So konnte es kommen, daß ursprünglich echte Naturprodukte durch verhältnismäßig niedrige Höchstpreise gedrückt waren, während minderwertige Ersatzstoffe viel höher im Preise standen. Am meisten Widerspruch hat in öffentlichen Darlegungen die Auslegung der höchstinstanzlichen Rechtsprechung vom „übermäßigen Gewinn“ gefunden. Das Reichsgericht verlangt, daß unter allen Umständen nur die wirklichen Gestehungskosten für die Gewinnberechnung herangezogen werden dürfen. Selbst wenn ein Termingeschäft abgeschlossen ist, bevor der Käufer — wie dies meistens der Fall ist — sich selbst eingedeckt hat, und es gelingt ihm, billiger einzukaufen, als er vorher selber wissen und in Rechnung setzen konnte, so darf er nicht straflos den vereinbarten Preis fordern, sondern muß ihn ermäßigen, während er ihn naturgemäß entsprechend der Vereinbarung nicht erhöhen kann, wenn er sich theurer eindecken muß, als er gehofft hatte. Der Kaufmann soll also das ganze Verlustrisiko, aber nur beschränkte Gewinnaussicht haben. Das widerspricht allen kaufmännischen Gepflogenheiten und wirkt lähmend auf den Unternehmungsgeist und daher schädigend auf die Warenbeschaffung besonders für die Uebergangswirtschaft. Ein solches Verlangen geht auch über das Interesse des Käufers hinaus, das in der sicheren Einhaltung des ausbedungenen Preises besteht, während der Verbraucher an einer reichlichen Warenbeschaffung durch einen thätigen Handel mindestens ebensoviel Interesse hat, als an erschwinglichen Preisen. Eine Lähmung des gesunden Handels schädigt auch die Verbraucher. In der Nachkriegszeit sind wir ja wieder zum freien Verkauf zurückgekehrt, aber die Preisbildung ist von einer neuen Schwierigkeit betroffen. Wir sind gewohnt, das Geld als den allgemeinen Preismesser anzusehen und was man auch immer vom Wesen des Geldes halten mag, als einen gewissen festen Maßstab muß man es betrachten. Nun aber sind wir genöthigt, mit einem Maße zu messen, das in unseren Händen ständig schwindet und kleiner wird. Sie empfinden es ja alle, welch ungeheueren Anforderungen an geistiger Umstellung täglich von uns gefordert werden.

Die alten Leute und die Staatsbeamten kommen überhaupt nicht mehr mit und verbinden mit der Nennung der neuen Tausendersummen mehr oder weniger immer noch den alten Goldmarkbegriff, unsere Kinder haben in den Schulen keine Rechenbeispiele mehr und können gar nicht mehr zur Sparsamkeit erzogen werden, weil bei der fortschreitenden Geldentwerthung das Sparen im herkömmlichen Sinne wirklich zur Thorheit geworden ist. Unser Geld gleicht einem Metall, das in ätzender Säure aufbewahrt wird und immer mehr zerfressen ist, je später wir es herausnehmen. Selbst geistig höher stehenden Menschen schwindet allmählich jegliche Urtheilskraft darüber, ob etwas zu dem angebotenen Tausenderpreise wirklich preiswerth ist. Daß unter diesen Verhältnissen eines ständig sich ändernden Geldmaßstabes

die Gestehungskosten noch weniger als in der Kriegszeit die einzige Grundlage für die Bildung des gerechten Kaufpreises abgeben können, liegt auf der Hand.*)

Die Gestehungskosten bilden einen berechtigten, aber nicht den einzig berechtigten Faktor der gerechten Preisbildung. In der That entfehlt der Kaufpreis einer Sache niemals dadurch, daß die Allgemeinheit etwa theoretische Erwägungen anstellt, sondern der Preis stellt sich ganz von selber ein als das Resultat des Ausgleichs zwischen Angebot und Nachfrage. Denn „der in letzter Instanz entscheidende Bestimmungsgrund für den Werth und Preis einer Sache ist nicht in der Mühe und Arbeit des Erzeugers, sondern in den menschlichen Bedürfnissen zu suchen“ (Pesch). Die Erforschung der wirtschaftlichen Fragen und ihre Prüfung nach der ethischen Seite wird eine interessante und reizvolle Aufgabe der Zukunft für die Moraltheologie bilden. Freilich ist sie nicht mehr so leicht wie in den Zeiten der Scholastik. Das wirtschaftliche Leben ist ungeheuer verwickelt und vielverschlungen geworden und es zu verstehen bedarf allein schon schwieriger Studien. Das wirtschaftliche Leben hat sich in den letzten Jahrhunderten nicht bloß selber von der kirchlichen Beeinflussung entfernt und getrennt, es ist auch eine große, selbständige Wissenschaft darüber entstanden. Dennoch müssen wir daran festhalten, daß a l l e L e b e n s b e t h ä t i g u n g der moralischen Bewerthung und Beurtheilung unterliegen muß. Kauf und Verkauf, wie aller Güteraus-tausch müssen dem Gemeinwohl dienen und daher von den Grundsätzen der Gerechtigkeit geleitet werden.

Freilich wird es der Moraltheologie nie gelingen, alle Schwierigkeiten in der Erfassung des gerechten Kaufpreises so zu lösen, daß sie für jeden Einzelfall im voraus gelöst wären; denn das Leben ist eine Gleichung, die nie aufgeht. Aber sie kann die Formen des neuzeitlichen Wirtschaftslebens vorurtheilsfrei erforschen und erfassen und an den christlichen Grundsätzen messen. Denn es ist höchste Zeit, daß die Einschärfung und Befolgung der christlichen Grundsätze auch in den Geschäften des täglichen Lebens wieder mehr und mehr Fortschritte mache und die Gewissen geschärft werden. Denn nicht nach den Rezepten advokatischer Klugheit, sondern gewissenhaft h a n d e l n i s t s i t t l i c h h a n d e l n, und die Gewissen zu belehren und zu schärfen, ist die v o r n e h m s t e A u f g a b e m o r a l i s c h e r E r m a h n u n g e n. Darum müssen vor allem die Pflichten der Solidarität eingeschärft werden, die in der Zeit der Bedrängnis unseres Vaterlandes strenger sind, als unter gewöhnlichen Verhältnissen. Das Volk muß belehrt werden, daß jeder, der sich durch Kauf oder Verkauf an dem Austausch der Lebensnothwendigen Güter theiligt, nicht bloß ein Geschäft macht, sondern geradezu ein soziales Amt verwaltet, daß jede Untreue und Ungerechtigkeit sich nicht bloß zwischen den Nächstbetheiligten abspielt, sondern einen Angriff darstellt auf den Bestand der ganzen Nation. Jeder muß sich bemüht werden, daß er nicht eigene Wirtschaft treibt, in die niemand etwas einzureden (Schluß a. S. 34)

*) Geschrieben während der Zeit der Inflation des Geldes in Deutschland.

SOCIAL REVIEW

CATHOLIC ACTION

This year's meeting of the Catholic Conference on Industrial Problems will be held in Chicago, on Wednesday and Thursday, June 24th and 25th.

The general topics of the program have been outlined as follows: Conciliation and Arbitration in Industry; The Labor Injunction; Women in Industry, and Industrial Insurance.

Led by Rt. Rev. Wm. F. Brown, Tit. Bishop of Pella, Catholics of South London have, according to the *Christian Democrat*, given a vigorous lead on the question of Housing. Candidates of all parties for the next London City Council elections were invited to attend a meeting of the Catholic League of South London on February 9th and state their proposals for dealing with the situation.

"This is a practical work of citizenship and social reform," says the Catholic Social Guild's monthly, "which merits our good wishes and congratulation."

Owing to the increasing growth of Communism, which, apart from its political effects, is subversive of religion, the Liverpool, England, branches of the Catholic Truth Society, Catholic Social Guild, and Catholic Evidence Guild have authorized a joint sub-committee to investigate and report on the spread of the movement as it affects Catholics.

It is felt that, owing to the insidious character of the propaganda, there is considerable danger of otherwise well-meaning Catholics being led away by catch-phrases, apparently innocent clubs, and especially by a deceitful interest in their children.

UNSCRUPULOUS PRACTICES

Senator Norris in discussing a resolution regarding the latest probe of oil companies, quoted the Attorney-General of the United States as his authority for the statement that these great combinations disregard both the law and courts. Having spoken of the oil companies in this regard, Senator Norris continued:

"It is the same with the General Electric Company, found guilty of violating an injunction of the court dissolving them; they go right on with the business just the same. Then the Attorney General commences another suit in equity and spends a lot of money, and eventually may prove or not, as the facts may develop, whether they violated the injunction. If they violated it, there will be another decree of court, and they will say, 'Gentlemen, now be good.' There is no penalty, nothing but the injunction. Then they will go on and violate it just the same again, and another suit in equity will come, and if they find them guilty, another injunction will be issued, and the court will say, 'Do not violate it any more,' and the next morning they will commence violating it again.

"I have thought sometimes that trusts and monopolies would be willing to pay something to the government to have them bring actions to dissolve them. They generally do better afterwards than they did before."

The *N. Y. Times*, issue of March 22, tells of an interesting suit, brought by the minority stockholders in E. W. Bliss Company against the officials of the company to compel an accounting of profits. The *Times* reports: "Alton T. Terrell, a business man of Ansonia, Conn., who is said to own 1,000 shares of common stock and 100 shares of 'B' preferred, was on a train several months ago when he

heard references to bonuses paid to officials of the Bliss Company during the war. The information he gathered led him to consult Henry A. Uterhart, a lawyer. An investigation followed under the direction of Alfred M. Schaffer, associated with Mr. Uterhart.

"Facts disclosed by the investigation prompted Mr. Terrell to bring suit. Mr. Schaffer, as counsel for minority stockholders, brought the action in Nassau County, charging that \$4,800,000 had been distributed chiefly between Frank C. B. Page, Vice-President, and Frederick D. McKay, Second Vice-President, and that these payments were unreasonable. Mr. Terrell contends that the stockholders are entitled to recover the money paid out in this fashion.

"An official of the company has stated that the payments were made under resolutions adopted by the Board of Directors and approved by a majority of the stockholders, providing a profit-sharing plan for officers and employees."

CENTRALIZATION

One of the best informed newspaper representatives in Washington, William Hard, contends that "even under Calvin Coolidge the tendency toward Federal subsidies for states does not get checked but flows forward. Additionally no strictly Federal activity has been abandoned, although the President has stated emphatically that the Federal Government ought to withdraw from some of the fields which it now occupies. Finally, in some directions the Federal Government continues to grow. It continues to have more laws regulating people's behavior and continues to need new facilities for administering those laws."

The Congress, on the other hand, was opposed to measures intended to extend Federal power or control. Mr. Hard says, in the same article, printed in the *Nation* of March 18: "The President's agricultural bill would have established a Federal commission authorized to create a Federal co-operative system within which, when once an agricultural co-operative society had been admitted to membership, it could be registered, audited, regulated, fined, and otherwise disciplined, at a cost to the Federal taxpayers of half a million dollars in the first year. Congress banged this bill on the head with a mallet. The President insisted upon a new Department of Education, and sent a special letter to Senator Smoot about it, and Senator Smoot quite frequently arose in the Senate and asked consideration for the 'departmental reorganization bill' in which the new proposed Department of Education is included. Senator Smoot's efforts were unavailing even with the President himself supporting them. The Senate refused to progress toward any new Federal Department."

PRICES

To the Committee on Industry and Trade, Mr. H. J. Bostock, the president of the Incorporated Federated Associations of Boot and Shoe Manufacturers of Great Britain, recently tendered some useful information. There are 630 firms, employing 79,000 operatives, in the federation, out of between 950 and 1,050 firms with 120,000 workers. In 1907, the output of boots and shoes was 97,984,000 pairs; in 1923, the British output was approximately 100,000,000 pairs.

In his view, the price of boots had advanced 90 per cent above pre-war rates. Material was 50 to 60 per cent of the total cost; labor, 18½ to 30 per cent; and manufacturers' charges, traveling expenses, and profit accounted for 18 to 21 per cent of the total cost.

INDUSTRIAL HYGIENE

According to the *Manchester Guardian* a valuable experiment aimed at reducing the number of employees who fall victims to epidemics in large industrial concerns is being carried out by the Co-operative Wholesale Society in Manchester, England. One of the rooms of the headquarters of the society has been set aside as a temporary hospital. It contains a "bronchitis kettle" from which emerge fumes from a specially prepared vapor, and the employees who desire treatment sit in the room for six or seven minutes and inhale the fumes.

"It is too early yet," says the *Manchester daily*, "to make definite returns as to the full effects of the scheme, but a considerable number of the members of the staff have already availed themselves of the opportunity of disinfection, and it is stated that marked benefit has been derived by those suffering from colds and nasal catarrh. If the results justify the experiment it is believed that the nature of the vapor will be disclosed so that other employers of labor may carry out a similar scheme."

PROFITS

The report of the American Tobacco Company for 1924 shows record-breaking gross earnings and net profits. Net income available for dividends last year was \$20,784,870, the largest in the company's history. After allowing for regular dividends on the preferred stock, the company reported a balance equal to \$9.02 a share, earned on outstanding junior securities of \$50 par.

After paying \$12,202,675 in cash dividends on the junior stocks outstanding, the company added \$5,420,212 to the surplus account. The report points out that for every dollar paid out of earnings in common dividends last year 43 cents was put back into the business. In 1923 the company reported net income of \$17,768,690 available for dividends and a surplus of \$3,136,013 after dividend payments on all issues.

The volume of sales in 1924 was greater than ever, even than the \$138,473,340 reported in 1923. Owing to severe competition, it was said, the management decided to withhold the gross figures from publicity.

PROFITEERING

From Australia comes this complaint: "Though another drop in the price of wheat has been reported, our Melbourne bakers are still demanding another rise of a penny in bread, making the extortionate charge of 1s for the 4-lb. loaf. The price of mutton is so exorbitant as to make it altogether prohibitive for the wage-earner with a family to provide for. Manufacturers are only offering 1s for a 40-lb. case of tomatoes, the remainder of the crop being allowed to rot on the ground, while householders for the same quantity are required to pay 4d a pound, or 13s 4d a case. The Wool-Growers' Association has entered into a compact with the wool-selling brokers of Australia, to curtail by 50 per cent their sales of wool, so that a fictitious shortage will have the effect of forcing up prices to the highest level possible.

"In practically every direction of commercial life," says the Melbourne correspondent of the *Catholic Press*, "the public are thus shamelessly exploited in the very necessities of life, with hardly a protest, and with Government sanction and approval, as was instanced by the Premier's (Mr. Allan) attitude in regard to the quite unwarranted rise in the price of bread."

WORKMEN'S COMPENSATION

The Chilean employee's compensation law, which was objected to by the business interests of that country as extremely radical, has now been modified and put into operation. The vital part of this law is Article 16 of Title III, which reads:

"Commercial and industrial establishments having more than ten employees will set aside a sum of not less than 20 per cent of the liquid profits of each year to reward their employees, but the reward will not be above, except where stipulated to the contrary, 25 per cent of the annual wage, each being considered to a maximum of 1,000 pesos (now about \$110) a month."

This law does not apply to government employees, domestic servants, or farm laborers, nor to employees whose services are not continuous or who do their work in their own homes. The law also requires the employer to deposit in places to be designated by the government, or certain savings banks, 5 per cent of the salary of each employee, which will go toward a retirement and insurance fund for each of such employees. To the same account must be deposited 25 per cent of the rewards due the employee under article 16 above mentioned. The employer also must deposit to the same account 5 per cent of the salary of the employee, to be deducted from the salary.

WOMEN'S ORGANIZATIONS

The Sixth Quinquennial Meeting of the International Council of Women is to be held in Continental Hall and Pan-American Building, Washington, D. C., on May 4th to 14th, 1925. The five previous quinquennial meetings of this Council have been in Christiania, Rome, London, Geneva, and Berlin.

Women from forty-two countries will attend the Washington meeting, where the subjects for study and discussion will include Education, Public Health and Child Welfare. The Marchioness of Aberdeen is President of the International Congress of Women. Mrs. Philip North Moore is President of the National Council of Women of the United States of America.

The International Council of Women was formed in Washington, D. C., in 1888 by a group of American women who believed that an organized movement of women, "pledged to the service of humanity, would become a great power for the promotion of the highest good of the family and the state." Its particular object is the "promotion of unity and mutual understanding between all associations of women working for the common welfare of humanity."

HOUSING

Praise is bestowed by the Queensland Special Representative of the *Catholic Press*, of Sydney, Australia, on the Labor Government of that Dominion for what it has done in the direction of providing homes for the workers of Queensland. "One doesn't even have to own a block (piece, lot) of land," he writes, "to obtain a home in Queensland. All he has to do is to contribute one-twentieth of the value of the home he wishes to erect, and he owns a home of his own, built to his own design, and secured to him and his dependents for all time by a contract of sale with the Government."

Under the Workers' Homes Act, all one has to do in order to enter into permanent possession of, say, a £500 home, is to find a deposit of £25, pay the balance in monthly instalments, extending over 25 years, at 5 per cent, and insure his life each year for an amount equal to the unpaid balance, so that his wife and children will be assured of a comfortable roof over their heads in the

event of accident befalling himself. Workers' homes are built on perpetual lease blocks, but if one happens to own a bit of freehold, and wants to come under the perpetual lease scheme, the Government will purchase his block of land at a fair valuation, and take the sum realized off the cost of the home he wishes to erect.

WASTE

Figures made public by the Commerce Commission show that out of the 4,000,000 automobiles built each year in the United States, cars to the value of the appalling sum of \$2,000,000,000 are junked during the same period of time.

APPRENTICESHIP

Continuing the co-operative plan effective a year ago between the Sheet Metal Contractors' Association of Pittsburgh and Local Union No. 12 of the Amalgamated Sheet Metal Workers' International Alliance, approximately sixty-five sheet metal apprentices will attend classes one day a week during this year at Carnegie Institute of Technology in Pittsburgh.

The employers have agreed to pay the apprentices for the time they spend attending classes, and the union officers will again assume the responsibility of compelling the apprentices to attend the classes.

COLLECTIVE BARGAINING

The United States Supreme Court has ruled that railroad managements may refuse to recognize any representative of employes they see fit. Under the Transportation Act employes may select their representatives to conduct negotiations with the rail managements. The court's decision means that where the employes select a trade union representative, the managements need not recognize them.

The decision is an indorsement of the policy of the Pennsylvania railroad to refuse to recognize trade union representatives. The shop men and railroad clerks asked lower Federal Courts for an order compelling the road to comply with the law, but both the District Court and the Court of Appeals refused the request. The Supreme Court now upholds these decisions.

CO-OPERATION

The Board of Directors, the Educational Committee and the Women's Guild of the British Canadian Co-operative Society at Sydney Mines, N. S., have undertaken to organize a co-operative exhibition to be held at Sydney Mines from May 11 to the 14th, inclusive. It will be the first co-operative exhibition ever organized in Canada.

In signing a bill adopted by an overwhelming vote of the Indiana legislature, Governor Jackson made Indiana the thirty-second state of the Union to ratify the standard co-operative marketing law.

The bill became a law February 23 and the Indiana Wheat Growers' Association, as well as the other co-operatives in the state, plan to reincorporate at once in order to take full advantage of the provisions of the new law.

One chain of 252 stores in Washington sells "Land O' Sakes" butter exclusively, the trade-marked product of the Minnesota Co-operative Creameries Association, and a solid carload is shipped in for the consumption of Washingtonians every few days.

The Association during February shipped more than

300 cars of butter to New York, Chicago, Philadelphia and other markets. Co-operative creameries numbering 465 are members of the exchange.

The California Prune and Apricot Growers Association has switched its line of attack away from the back-sliding member and is directing its fire against dealers who buy from members. The co-operative opened a new phase of its fight to enforce delivery of all fruit covered by contracts with grower-members when it filed suit against the O. A. Harlan Packing Company, asking a permanent injunction to prevent independent packers from buying fruit from members of the Association.

A temporary injunction was issued by the court. Should the Association be successful in establishing its case, a new weapon will be put into the hands of California co-operatives; heretofore, the only recourse of the Association has been suits against individual members for contract violation.

MISCELLANEOUS

An interesting work, "Il Boicottaggio," discussing various aspects of boycotting in history and jurisprudence, has been published by the "Vita e Pensiero" Publishing Company in Milan. It is by Professor Giovanni Carrara of the Catholic University.

From June 6 to 10 the Fifth Annual Conference on Social Service in the Protestant Episcopal Church will be held at Manitou, Colo.

Twenty days later, from June 30 to July 10, the National Conference of Rural Clergy in the same church is to be in session at Madison, Wis. Registrations in the latter conference are limited to forty.

Col. Theodore Roosevelt has accepted the chairmanship of the American Board of Applied Christianity of New York City. This is the body which is now instructing 1,000 laymen in "definite forms of Christian service," and has about 3,000 more waiting for such instruction.

One form of service developed by the board has been voluntary co-operation with 122 churches and charities in publicity efforts. Experiments with radio branches broadcasting are also in progress. The board is planning to hold a series of conferences in which workers in men's clubs, boys' groups, religious education and other forms of lay service may come together for an interchange of experience and suggestion.

Students at the University of Missouri have thus far borrowed \$140,000 from the Students' Loan Fund for the purpose of paying their expenses. At the close of this year University of Missouri students will have the income from more than \$500,000 available for loans, and this amount is growing since one-fourth of the income each year is added to the principal. The latest addition to the loan funds is the John D. Perry Fund of \$150,000, left to the university through the will of the late Miss Mary E. Perry, in memory of her father.

"Of the money loaned to students up to date," says the secretary of the University of Missouri, "less than \$1,000, or less than seven-tenths of one per cent, have been lost."

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, Charles Korz, Butler, N. J.
 First Vice-President, Henry Seyfried, Indianapolis, Ind.
 Second Vice-President, Louis J. Annas, Allentown, Pa.
 Recording Secretary, Frank J. Dockendorff, La Crosse, Wis.

Treasurer and Financial Secretary, John Q. Juenemann, Box 364, St. Paul, Minn.

Treasurer, M. Deck, St. Louis, Mo.

Executive Committee: Rev. A. Mayer, St. Louis, Mo.; Wm. V. Dielmann, San Antonio, Tex.; O. H. Kreuzberger, Evansville, Ind., and Anthony J. Zeits, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.

National President, M. F. Girtan, Chicago, Ill.

Communications intended for the Central Verein should be addressed to Mr. John Q. Juenemann, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

It is as possible fraudulently to exploit humanity under the form of socialism, political communism and hour-for-hour exchange, as under capitalism, as long as the individualistic and competitive habits of mind persist, and the desire remains to profit at the expense of one's neighbor. Men of abnormal intellectual ability, individually or in association with each other, can fashion to their will, and subvert to their own advantage, any economic system which can be devised, if the capacity for unselfish association in the masses is not cultivated and trained, and applied by them for their own protection.—THE CANADIAN CO-OPERATOR.

* * *

Since even in the world no one lives for himself alone, inasmuch as artisans, soldiers, agriculturists, merchants, in short, all men, contribute to the common weal and to the well-being of their fellow-men, this must all the more so be the case in the realm of spiritual things. For this, in particular, is the essence of living together. Whoever, on the other hand, lives but for himself, without giving heed to the entire body, is useless, is not a human being at all, is not a member of our race. But what, you ask, if I lose sight of my own affairs because of my solicitude for others? It is utterly impossible for anyone to neglect himself in seeking the welfare of others. Such a one injures nobody but has a heart for all and renders assistance wherever he can; he does not rob, does not take advantage of anybody, does not steal, does not bear false witness; he refrains from all evil-doing, strives

after all virtues. If, however, we have nought but our own advantage in view, nothing will be done for the welfare of our fellow-men.

ST. JOHN CHRYSOSTOM,
 in Homily 77 on the Gospel
 of St. Matthew.

* * *

Whoever plans to constitute anew in corporate form the various classes of society, demands, in principle, nothing else than the re-establishment of the *natural* social order. He demands that the mechanization and atomization of the social estates (classes), as evidenced in the absolute freedom of industrial and commercial competition, shall cease, and the natural organic constitution of the social body shall again come into its own; that the innate bent towards corporate being, inherent in the nature of human society, and of the classes composing it, be no longer repressed by force, but rather be granted freedom and be enabled to act and exert its influence. And all this again because society cannot re-enter upon a natural development unless the natural social order be restored in such fashion. And yet again for the further reason that this healthy social life is the indispensable prerequisite and condition for a prosperous advancement of all the members of society. Unhealthy social conditions, such as absolute freedom of competition in the economic field brings about, average themselves, in the last analysis, on the members of society, since they result in the diminution and finally in the ruin of the prosperity of its members.

DR. ALBERT STOECKL.

Beginning a New Volume.

Almost fifty years ago, Baron Carl von Vogel-sang founded the *Zeitschrift fuer christliche Sozialreform*. After his death, in 1891, both the editorial and publishing offices were removed from Vienna to Switzerland. It had survived even the vicissitudes of the past decade. Now the decision has been forced on the publishers to discontinue publication of this valuable quarterly. The reason given is: lack of a sufficient number of subscribers to pay for its upkeep.

However, the announcement before us says that it is hoped the publication may be revived at some future time. Coming, as it does, at a time when we are preparing for the first issue of our eighteenth volume, we naturally ask ourselves what will befall our own publication unless those, to whom it addresses itself chiefly, take a greater interest in it than they do at present. The cost of production is constantly rising. Printing a serious magazine, which obviously can appeal to a small group of men and women only, is becoming more and more of a luxury. The very principle of mass production, which capitalism emphasizes, militates against every journal of that nature, while, on the other hand, the most vicious monthlies are able to increase their circulation by leaps and bounds, because the demand permits them to print giant editions. Especially those with a sexual appeal are in a position to print tremendous quantities, wasting

the substance of the forests of our continent and poisoning the minds of an entire generation with the inventions of depraved hack writers appealing to the lower appetites of man.

A journal such as ours is a beacon light on the bank of a raging stream; it points out the shore line which must be followed and the harbor which must be reached. Whether this light is to continue to burn and shed its rays across the waters of social unrest, depends chiefly on the men and women constituting the Central Verein. With their assistance its influence may be easily increased; if they lose interest, it must go under, as the *Zeitschrift fuer christliche Sozialreform* has disappeared, which means, there is just one exponent of Catholic social principles less, while the destructive tendencies are being carried through the world with ever-increasing force and ability.

We hope, therefore, that all present subscribers will remain true to *Central Blatt and Social Justice*; if they can, they should do just a little bit more, try hard to add a new name to our subscription list, at least occasionally. This is not as difficult to accomplish as some seem to believe. Some of our friends make it possible to send a new subscriber from time to time, and there is no reason why more could not do so, if they but tried. The numerous recommendations our journal receives should assist in introducing it to those who have as yet no knowledge of it. Furthermore, well-to-do Catholics, but especially societies, should subscribe for a copy to be sent either to some public library or the library of some larger institution where our journal would be welcome. The fact that a number of missionaries, both bishops and priests, have asked us to send them *Social Justice* regularly, proves that it is welcomed in foreign countries also.

So why not help us spread the message of Christian solidarity and interest an ever-growing number of men and women in Catholic Social Action?

The Needs of Our Own Household

Our foreign mail recently contained the printed account of the doings of a parish in a city of Germany during the past year. Among the statements, contained therein, there is one which is worthwhile pondering over. It says, with a good deal of pride and satisfaction, that it had been possible to erect a Vereinshaus, and that this task had been accomplished "with funds received from abroad, of course."

Undoubtedly few people in our country wished the money they contributed to some Relief Fund, intended for Central Europe, to be spent for building purposes. They were told of starving children and the misery of their mothers and the aged poor. American dollars were sent across for the purpose of supplying the necessities of life to those individuals, whose pathetic starving bodies were photographed with the intention of arousing our sympathies. A rather clever propaganda succeeded so well in its purpose that we forgot our own needs and the fact that we have the poor also with us in these United States. Especially the dwellers in the great

cities of the North never seem to have realized that there is a vast Diaspora in our country calling for help.

Picking up a German paper, from Westphalia, one day in the fall of 1923, at a time when suffering was supposed to be at its height, at least in the Ruhr Valley, we discovered an account from some small town, whose name has escaped us, where, in one church, on one day, no less than four bells were blessed and placed in position! The account stated that the money had been raised out of the sale of grain. While in this case the money did not come from our country, still that individual parish could not have afforded those four bells had not American charity relieved them of the necessity to save their countrymen from starvation.

The Bureau has conscientiously endeavored to open the eyes of our people to the needs at home while we have never discouraged giving to worthy charity in Central Europe. (Our advice has been to give to Sisters in charge of charitable institutions as much as possible.) How much good may be accomplished in our own Diaspora, South and West, a letter addressed to the Bureau on March 14th, by Mother St. Joseph, of the Ursuline Convent, Laredo, Texas, proves. She had been sent two bales of clothing and a box of shoes. In acknowledging these gifts, Mother St. Joseph says:

"How can we find words to thank you as we should for the happiness the clothing and shoes has brought into the lives of these poor people? The clothing was needed since we had some very cold weather, and the shoes are things which the poor here seldom possess. It is no uncommon thing to see these children come to school with some kind of a cape or coat someone has given them, which they pull around them very tightly, but always barefooted, for shoes and stockings are a luxury to them."

The Bureau also tries to supply these Sisters laboring among Mexicans, with reading matter, especially monthly periodicals, for distribution among the children attending their schools. In accordance with our principle, to save the pieces, we are occasionally able to send them also books. Thus quite recently we received as a gift from the Herder Book Co., of St. Louis, quite a number of Spanish books. A sample was sent to Mother St. Joseph she refers to it in the same communication as follows:

"In the last supply of books we received the Spanish book, and we shall be very grateful to you if you will send us the other copies you mentioned in your letter. We can use them as premiums for diligence, etc., and also in the classroom for other purposes."

There is an immense field of activity to which hundreds of individuals and societies could apply their energy without exhausting the possibilities. There are in the South and Southwest indigent Catholic Whites, Negroes, Mexicans and Indians. They need churches and schools, and what not else as the above letter proves. Therefore, while thinking of the poor in other lands, do not let us forget those of our own household!

The blight of usury is perhaps the greatest evil that the world suffers from today. It is the universal parasite.—*The Dearborn Independent*.

About Conventions

Conventions of the State Leagues and of the V. are frequently looked upon as the outstanding event of the year in the life of the societies; they should be chiefly an occasion on which all the member societies of a League are permitted to realize the mass of achievements of all the societies throughout the year, and the amount of work neglected and opportunities unused.

A convention should be a sort of thermometer, registering the degrees of activity of all of the member societies. It should not be made the sole event in the history of the year.

A convention should be for the state what the strict meetings are for the sections of the state—occasion to check up on the weaker and less active units and to rouse them to action.

A convention is not the State League. It is apt, however, to be considered identical with the state organization if it is the only evidence of life issuing from the State League throughout the year.

A convention should be a reflection of the glow of activity emanating from the member societies. If there is no such activity, or if it is but weak, the convention may be a radiant affair, but its light will have been borrowed and artificial.

Such a convention may be a promise for the future, but it cannot be a proof of work done. It could be display without substance, light without warmth.

There is no denying the inspirational value of good conventions. Conventions must serve this purpose; they will serve it best if they are not merely a display of numbers and an exhortation to action, but, what is more important, a day of reckoning for past achievement or neglect and the beginning of renewed effort.

Many a "grand" convention has been followed by a year of apathy; better activity and no convention than a convention and no activity.

The best convention is an honest convention, at which there is no pretense; at which no promises are made that will not be kept; at which past achievements and not mere enthusiasm give warrant for future work and accomplishment.

Conventions should not end like St. Anthony's sermon to the fishes. The members of the finny tribe all paid close attention to the saint's admonitions, but when he had finished they swam away and kept to their evil ways.

The demonstration effect of a convention upon the non-Catholic population of a convention city is often made much of. There have been conventions of Catholic societies that amounted to but little more than demonstrations. They remind the observer who knows a bit of the inside history, of sundry theatrical tricks, which every mature person recognizes as such, while only children and morons take them for what they seem. The demonstration effect must be a secondary consideration. We must really be something and must have something worth while to demonstrate before planning to create an impression by such means. Those

whom we wish to impress are quite apt to be more critical than we ourselves. They may discount numbers and noise and a display of color. And with these omitted, what is left of some demonstrations?

Not a Matter of Choice But of Duty

A reader of *Social Justice* in the East has sent us a leaflet, disseminated by the Order of De Molay in Brooklyn, having noticed the item on that organization, published in the February issue of our journal.

Having read the leaflet, the sender feels constrained to say that Catholics should "watch and pray—and act." He recognizes that there is a struggle for the possession of the youth and this reminds him of the German saying: "Wer die Jugend hat, hat die Zukunft." He adds, "I know you understand the situation thoroughly; but someone should arouse the Catholic Rip Van Winkle."

Our brother in Brooklyn is right; and we are doing the best we can to arouse our somnolent members to a clear conception of what the times demand of us. We manage to wake them up occasionally, but the trouble is they will not stay awake. Their own affairs, their cares and pleasures, outweigh all other considerations. They lack a true sense of moral responsibility for public affairs, public morality, the present and future of Church and country. They seem not to realize that they will be held responsible for these things in accordance with their knowledge of the evils destroying society and their ability to combat them. It is Leo XIII who says in his Encyclical on Christian Democracy that "No one lives only for his personal advantage in a community; he lives for the common good as well, so that when others cannot contribute their share for the general object, those who can do so are obliged to make up the deficiency."*)

Sundry Developments in the Child Labor Amendment Controversy.

The controversy over the proposed Child Labor Amendment to the Federal Constitution have brought the Bureau numerous requests for material on that subject for purposes of debates. As in the case of the proposed Federal Department of Education, as demanded by the Smith-Towner, Sterling-Towner, Sterling-Reed bills, school teachers, students at high schools and colleges, and others expressed the desire for information for the purpose mentioned. The Bureau gladly supplied applicants articles on the subject from various sources, in addition to copies of its own leaflet, nor did it discriminate against anyone not connected with our own societies. A number of the requests of this character came, in fact, from non-members, one emanating from the Secretary of a Building and Loan Association in a large city in the East, who has no connection with our organization but who had been told "that we could supply literature

*) The Great Encyclical Letters of Leo XIII., p. 489.

on the subject." This also holds true of a teacher in an academy in Iowa, a religious, who writes:

"Our history class is very much interested in this amendment. If it is not asking too much, we would appreciate a copy of your leaflet for each member of the class."

A Benedictine Father in the state of Washington says in a letter to the Bureau:

"The proposal has been rejected in our Legislature but I realize that the fight has just begun. . . . Here in the Northwest, the subject is being debated in the High Schools. The proponents of the amendment are spreading broadcast Senator Walsh's speech and Dr. Ryan's pamphlet. Very little if any literature is being spread by the opponents of the amendment. I will be greatly obliged to you for a copy of your leaflet."

A member of the same order, engaged in teaching in Minnesota, having requested printed matter on the amendment, and his request having been complied with, acknowledges receipt of the documents in a letter, stating:

"Many thanks for your kind favor as well as for the additional material. . . . I had been asked so many questions anent the Child Labor amendment that I studied the matter a little more in order to familiarize myself with the subject. . . ."

Among the requests for copies of the leaflet there is one from Rome. A member of a religious order in the Eternal City, writing to the Bureau, says:

"In the *Fortnightly Review* I noticed you had published a leaflet, entitled 'The Case Against the Proposed Child Labor Amendment.' As an American citizen and Professor in Ethics I take an interest in things sociological, and would be very grateful to you, if you could send me several copies of the above-mentioned leaflet for myself and students, and likewise any other similar publication bearing on subjects of social reform, etc."

Sisters in a hospital in Montana were among those requesting printed matter on the amendment, which was gladly forwarded. On its own initiative the Bureau has also sent its leaflet to the members of the American hierarchy, along with a reprint of the article "Some Advocates of the Child Labor Amendment Taken to Task," which appeared in the March issue of *Central Blatt and Social Justice*, and the Bureau's Annual Report (1923-1924).

Now that the proposal has met with such determined and widespread opposition, the National Child Labor Committee has announced that it will direct its attention to the improvement of child labor conditions in the several states. This, however, probably does not mean that the Committee will cease its agitation for the amendment. And since this Committee is largely responsible for the agitation for the proposal, it will be necessary to watch developments and to be prepared for them.

Strong Opposition to Amendment Based on Tendency to Centralization.

Opposition to the proposed Child Labor Amendment has grown apace during the past three months, spreading faster and wider than even the opponents, at an early stage, had anticipated. The confidence, with which many of the advocates entered the campaign for ratification, has been greatly shaken as a result, and it is possible that the unexpectedness of this development and their disappointment have been in part responsible for the bit-

terness of their attitude and the vituperation they have engaged in. In particular, the argument based on the tendency toward centralization of power, inherent in the proposal, advanced at first almost exclusively by the Central Verein, has come to be stressed more and more frequently, and this argument, which those who have a wholesome aversion to unnecessary federal control, are ready to accept may be the chief reason for the growth of the opposition.

Of late the opposition to the proposed amendment has been augmented by *Catholic Rural Life*, successor to *St. Isidore's Plow*. In the March issue this publication takes the position that the problem of child labor is one that involves varied conditions in the several states and hence cannot adequately be met by a federal law, and that "actual farm work" engaged in by the young is an indispensable training for successful farming. The editorial says:

"The enactment of the Child Labor Amendment will be detrimental to the agricultural states. The average successful farmer must have years of apprenticeship. He must grow up on the farm and gradually acquaint himself with the various phases of the work. Actual farm work is his technical training, just as the law course or medical course is the technical training for the lawyer or the doctor. The hardening of his muscles is also part of this training. . . ."

"Farm work, after the sixteenth year, is a valuable, indispensable training to the farm boy. It is educational, it insures health and builds character. If this training is held up by law until the farm child is eighteen years of age, a great injury is inflicted on the individual and the nation. We must have farmers, and any system that unfits people for a calling that is necessary and indispensable to the nation, and makes men dissatisfied with it is not a benefit to the nation but a decided detriment."

"If any class of people forces children to work at a trade that injures their health, that impedes mental growth and stunts moral development, by all means let the law protect the child. The conditions in this country are so varied that no federal law can do justice to this question. The individual states must study local conditions and legislate accordingly."

Advocates of the proposed amendment may object that this editorial speaks of possible future legislation, to be based on the amendment, whereas the question at issue is that of the amendment itself; in other words, that the editorial confuses the enabling act with possible future laws. The editor's reasoning is, nevertheless, valid, and opponents of the proposal have rightly laid stress on the probable results of its adoption. At the same time they have emphasized the tendencies inherent in the proposal and the principles involved, while numerous proponents were declaiming on the distinction between amendment and statute. How important the issues of tendencies and principle are, and in particular the tendency toward centralization of power, the Rev. Dr. John A. Ryan, of the Catholic University, one of the foremost advocates of the amendment, admits in an article "Present Position of the Child Labor Amendment" in the March issue of *The Catholic Charities Review*, when he treats of the argument dealing with the danger of centralization, and says:

"There is an objection which has considerable merit and which to many impartial and competent persons seems adequate to justify an attitude of opposition. Whether

is really adequate, is mainly a question of alternative. It is the question whether the evil of existing child labor is greater or less than the evil of increasing central control. . . .

"The proposed amendment would take some power from the states and confer it upon the federal government. Other things being equal, local control is preferable to national control. This is a general proposition which is established by universal political experience. State laws are better supported than federal laws because they have the advantage of local interest and local knowledge. As a rule, the people of any state regard the laws which their legislature has enacted as more intimately their own than the laws which have been passed by a Congress, of which their representatives form but a small proportion. Again, there is a danger that state child labor laws will come to be neglected or disregarded if federal laws are placed side by side with them. The task of enforcing child labor enactments may be passed over mainly, if not entirely, to the agents of the federal government. . . . Finally, a federal administration of the law in a country as large as ours, easily becomes unduly expensive, difficult and ineffective. Such is the objection in bare outline. It is formidable. . . ."

While Dr. Ryan does not surrender his position as an advocate of the amendment, it is gratifying to see him set forth the merit of this argument. It is the tendency towards centralization, as evidenced in the proposal and as bound to be increased in the event of its adoption, that the Bureau has stressed as one of the most important issues involved in the controversy. Its significance is admitted also by Mr. Horace A. Frommelt, of Milwaukee, who, writing in *The Fortnightly Review* (issue of April 1) on "Child Labor Regulation in Wisconsin," adds to a consideration of conditions in that state:

"The vision of all states operating under a uniform law and similar conditions is an enticing but dangerous one. The arguments which the ever alert Central Verein brings forth against this form of nationalization seem effective, in spite of the fact that the Rev. Dr. John A. Ryan appears on the other side. At bottom lies the fundamental issue of federalization or state control. This issue clearly divides the two schools of social thought at present active among Catholic circles in this country. Our Catholic social and economic proponents must in the future take sides and align themselves accordingly. Father Ryan heartily sponsored the Eighteenth Amendment at the time it appeared for ratification. Who will now say that he was right then? The same reasons and arguments tell heavily against his present stand for a federal child labor amendment."

Mr. Frommelt points in particular to one fact that is far from being commonly realized: that there are two distinct schools of Catholic social thought existing in our country. This fact established in the minds of at least a minority, it will be the easier for them to align themselves with the one or the other, and, above all, to begin to study where these schools diverge. If that transpires, it will be one of the fruits the child labor amendment controversy will have caused to ripen.

In sending payment for a year's subscription, Mr. Frank Kiefer, of Philadelphia, expresses the opinion that *Central Blatt and Social Justice* is "the most worthy of journals," and, he adds, "I have read a good bit in my life." Mr. Kiefer assures us that he not merely reads it monthly while at home, but quite frequently on the trolley cars as well.

Central Bureau Endowment Fund

Examples Worthy of Imitation

Unquestionably the greatest value of the "Lenten Offering" canvass, consisting of an appeal directed by the Rev. A. Mayer to 2619 pastors of German extraction throughout the country, will be realized through the influence these priests will exert upon the laity by their example. Nevertheless, even the immediate returns up to April 1 have more than paid for this canvass and for a second one—that directed to five thousand subscribers of Catholic newspapers. At the present writing the Lenten contributions from priests total \$416.00. Some of the returns on this appeal have been noteworthy. Thus a certain pastor of Irish extraction whose parish is not and never was a German parish, contributed \$50.00 as a personal Lenten offering, asserting that circumstances forbade a parish collection for this purpose at present. The appeal in this case had been endorsed by a layman, member of the Young Men's Volunteer Promotion Committee, in addition to bearing Fr. Mayer's signature.

The second canvass was made in the name of Fr. Mayer and the Young Men's Committee. The receipts on both solicitations have been \$607.50—money that would not have been gotten had it not been for this letter going to so many individuals, many of whom are not in direct contact with our organizations. A remarkable number of the contributions have come from Sisters in hospitals and academies, from inmates of old folk's homes, from individuals residing in communities in which there is no C. V. affiliation. Besides the readiness with which the gifts are forwarded, the amounts are worthy of note. A man of moderate means, father of a large family, in Florida, sends \$3.00, or more than the per capita amount requested of the C. V. members. In the returns there are more five-dollar contributions than anyone connected with the canvass had anticipated. It is to be hoped that the results will continue as good as they have been hitherto.

* * *

We wonder how many of the lay members of our organizations have welcomed, or would welcome, an appeal for the Endowment Fund as cordially as the Rev. Fr. Peter Regulatus Pfeifer, O.F.M., in charge of St. Roche's parish, Indianapolis, welcomed Fr. Mayer's appeal for a Lenten alms in behalf of the fund? Fr. Peter's letter has a warm personal note, which is maintained also in the section referring to the collection suggested. The letter reads, in part:

"I am glad you sent me the letter. . . . It is just fine. My Holy Name Society decided to forward \$50.00 towards the Endowment Fund during Lent. . . . In spite of the substantial debt on the church my men of the Holy Name Society, 25 in number, will contribute the sum named."

Unquestionably the members of this particular society will be helped in carrying out their decision by the encouragement their pastor has given them.

Missouri has climbed back into third place in the list of states, arranged according to amounts contributed to the Fund. For some months past it had been behind Pennsylvania, but thanks to several minor donations and the contribution of \$329.00 from St. Bernard's parish, St. Louis, which has now raised its quota, Missouri has got ahead once more. The parish named had previously raised \$271.00, and now brought in \$329, obtained by awarding the sum of \$50.00 to contestants. This is an excellent showing for a parish of the size and means of St. Bernard's, located in the neighborhood of a number of packing houses. By comparison, there are a number of parishes throughout the country that could raise \$1500 and \$2000 without doing more per capita than St. Bernard's has done.

* * *

Other major items received during the month of March were: \$160.75, credited to the Staatsverband of Oregon; \$89.20, to the Indiana State League; \$52.00 to Connecticut, \$45.05 to Ohio, \$22.50 to Kansas, \$100.00 to the Catholic Women's Union at large. For some months past the contributions coming from the Catholic Women's Union have been assigned at large; this latter account now shows a total of \$1618.16, a creditable showing, which would be still better if some of the State Leagues had not been credited with substantial sums raised by the women's organizations.

The Month of March at St. Elizabeth Settlement and Day Nursery.

The services of physicians in clinic and hospital were required during March, as well as during the preceding month, in a number of cases coming under the care St. Elizabeth Settlement and Day Nursery extends to the families it serves. During the last month four persons (3 children and 1 adult) received hospital care and treatment, and six children were taken to the hospital clinic, while medicine was provided for six persons. In addition, there were the regular visits of children to the Dental Clinic of St. Louis University, twenty-two being escorted there by a member of the Ladies of Laclede.

The Settlement and Day Nursery records for the month show the following figures:

Continued cases: 47 families, with 74 children; new cases, 13 families, with 19 children; closed cases, 4, with 8 children; active cases, 56 families, with 85 children. The average attendance in the institution was 70. Attendance days and children in the Day Nursery: 702; lunches served to school children, who have no one to provide them at home with a warm noonday meal, 836. Lunches, served the two groups, totaled 1538, of which number 290 were provided without charge.

Contributions of partly worn garments and shoes were received from societies of women in the following parishes: SS. Peter and Paul, St. Boniface, St. Margaret, and Holy Ghost. Eighty-five partly worn garments and six pairs of shoes were given to worthy poor. Employment was secured for four persons. The Social Worker paid ten visits to families in pursuit of the Settlement work, 19 in behalf of patients in the Maternity Ward of City

Hospital, and five to the Central Bureau. Five letters were written. Twenty-three Maternity Ward cases were handled, one of them being that of an unmarried mother. A layette, of 18 pieces, was furnished for an infant born in the hospital; arrangements were made for the baptism of this baby. A home was found for an unmarried mother.

There was a meeting of the Home Mission Committee of the Catholic Women's Union held in the Settlement building. The new building is now in use. The Bureau trusts the numerous well-wishers of the institution will assist it in meeting interest payments on the loan made to complete the remodeling of the building, and in paying off the principal as soon as possible.

Central Bureau Appointed American Representative of German Society of the Holy Land.

In 1923 the Rev. Clemens Kopp, of the German Mission in Palestine, requested the Bureau to accept and receipt for contributions, sent in response to appeals he had issued. The request was granted, and up to and including March 31 of the current year the Bureau received and forwarded to him in this country, or directly to Palestine, \$6,467.64.

Returning to Palestine after a sojourn of a little more than a year in the U. S., Father Kopp repeated his request and has since begun a new canvass for the cause he is identified with in this country. The German Society of the Holy Land, which is doing such splendid work in the cause of the Church in Palestine, has, in the interim, designated the Central Bureau its American Representative, and has issued a formal authorization which has been attested by the U. S. Consul in Jerusalem. The authorization, executed by the agent of the Society named and attested by the Consul, follows:

DEUTSCHER VEREIN VOM HL. LANDE
Jerusalem, 10, III, 25.

Herewith the undersigned Father Francis Dunkel attests that the Central Bureau of the Central Verein, 3835 Westminster Place, St. Louis, Mo., is authorized to accept all drafts and cheques addressed to the German Society of the Holy Land and the German Palestine Mission, and to deliver definitive receipts for the same.

FATHER FRANCIS DUNKEL,
For the Palestinian Secretary of the
German Society of the Holy Land.

In addition to this service, which the Bureau is happy to render the cause, assistance of a similar nature is being given some of the missions in China. On their own initiative the Rev. Franciscan Fathers Albert Klaus, in Wutingfu; Francis Roeb, in Techow; Lullus Huette, in Chowtsun, and Meinolphus Hueffer, in Tsinanfu, have designated the Bureau as their American center for receiving and forwarding gifts and stipends for their respective missions, and are circularizing in our country enclosing return slips addressed to us. This involves work the Bureau is glad to do, and expects it is obliged to bear. This is one of the various financially unproductive activities in which the Bureau is engaged.

Our Duty Toward a Certain Type of Papers

Speaking of the changes that have come over the German language press of our country since the beginning of the century, the *Echo* of Buffalo deploras especially the waning of our Catholic weeklies printed in that tongue. The writer of the editorial, "Changes in the German Press," considers the disappearance of so many of them a real loss; "for most of these papers," he says, "were edited with exceptional ability and imbued with a noble idealism that one misses in many of the Catholic newspapers printed in the language of the country."

He continues by saying, the *Echo* and two or three other journals were trying to preserve this idealism as far as is possible in an age that seems unfortunately to be growing more and more materialistic." We, on our part, have on a number of occasions pointed out to the members of the C. V. their duty of standing back of the papers the distinguished editorial writer, the author of the article from which we are quoting, has in mind. Their publishers and editors should feel that our Federation is a phalanx, not merely willing to uphold them, but anxious to perform yeoman's service in their behalf by doing propaganda work for them. We should be willing to advertise those papers as if they were our own, as long as they hold aloft the banner of that "noble idealism" of which the *Echo's* contributing editor speaks.

Comment on the Report of the Allentown Convention of the C. V.

The valiant veteran editor of *Ave Maria*, the Rev. Daniel E. Hudson, C.S.C., writing to the Bureau, says with reference to the Report of the Allentown Convention of the C. V.:

Cordial congratulations on the splendid work being done by the Central Verein.

In the same letter Father Hudson announces that a notice of the Report would appear in a later issue of his publication. In this notice he says (*Ave Maria*, issue of March 14):

"The official report of the sixty-eighth annual convention of the National Federation of German-American Catholics, held last year in Allentown, Pa., makes heartening reading. One hears and reads so much about the lack of Catholic leadership in the matter of social activities, and about the meager accomplishments of such of our societies as have undertaken this work, that one is tempted to doubt both the efficiency of the organization and the zeal of directors. There can be no misgiving, however, in the case of the Central Verein. Its report shows that in all the many branches of social activity undertaken by the Union and its affiliated societies, vigorous and very successful work has been done, and that the scope and the influence of the organization are constantly widening. An example well worthy of imitation."

The *Franciscan Herald*, issue of March, expresses the following opinion:

From the Wanderer Printing Company (St. Paul) we have the Official Report of the Allentown Convention of the Catholic Central Society. It is worth the while of any student of modern social and religious problems to read what the Central Verein says and does relative to these problems. Nowhere will you find a more enlightened and practical effort to meet them.

The *Sendbote*, of Cincinnati, says of the Report:

In den Reden, Berichten und Beschlüssen dieser Generalversammlung liegt wieder eine echte, reiche Fundgrube für den katholischen Vereinsmann. Auf unsern Central-Verein koennen wir mit hoechster Befriedigung hinweisen als eine herrliche Frucht der gediegenen katholischen Erziehung, die dessen Fuehrern nach gediegener deutscher Art ertheilt wurde. Moege er immer mehr gedeihen und unsern amerikanischen katholischen Vereinigungen zum Ansporn dienen.

With the C. V. and the State Leagues

Catholic Central Verein of America

CALL TO THE 69TH GENERAL CONVENTION

President Korz and Secretary Juenemann have issued the call and invitation to the 69th General Convention of the C. V., to be held August 23 to 26 in Cleveland. Special mention is made of the fact that it was in Cleveland, at the convention of 1908, that Catholic Action was definitely adopted as a part of the major program of the C. V. The societies are, therefore, exhorted to endeavor earnestly to make this year's convention momentous by enabling the officers to announce at that time the consummation of the Endowment Fund for the Bureau. The invitation reads:

To the Members of the Catholic Central Verein of America:

Reverend Fathers:

Dear Fellow-Members:

The beautiful episcopal city on Lake Erie, Cleveland, has opened its hospitable portals to the 69th annual convention of the Central Verein. For the fourteenth time we meet within the boundaries of Ohio, for the fourth time within the walls of Cleveland. This fact undoubtedly is an honorable testimonial to our co-workers in Ohio and Cleveland for their genuine spirit of willingness and sacrifice in our cause. But it should also act as an incentive to all members of the Central Verein to make the coming convention a full success in the number and earnest zeal of the participants.

Special significance should be attached to this year's convention. At Cleveland in 1908, we created the Central Bureau, our useful institution for the promotion of Catholic thought and action. What great satisfaction would we achieve if the Endowment Fund for this institution could be reported as an accomplished fact at the time of the convention! Surely then our convention would be a memorable one.

We extend to you all our sincerest and urgent invitation to attend this convention during the days of August 23rd to 26th. A full quota of delegates, representing the societies and State Leagues, is confidently expected.

The days in Cleveland will be of high educational value, and nothing will be left undone to make the convention as impressive as possible. In point of attendance as well as in tenor this year's convention should be equal if not superior to the Allentown convention of 1924.

In extending once more our most cordial invitation we urge you to make preparations for the Cleveland convention as early as possible, and in the expectation that you will not delay the forwarding of your full list of delegates, we remain with fraternal greetings.

Yours very truly,

CHARLES KORZ, President,

Box 152, Butler, N. J.

JOHN Q. JUENEMANN, Secretary,

Box 364, St. Paul, Minn.

Convention Dates

Central Verein, including the Cath. Women's Union of the U. S. and the Gonzaga Union: Cleveland, August 23 to 26.

Cath. Union of Ohio and Cath. Women's Union: Cleveland, August 21-22.

St. Joseph State League of Indiana: Ferdinand, May 17-19.

Cath. Union of Illinois, Cath. Women's Union and Gonzaga Union: St. Joseph's parish, Freeport, May 24-26.

Staatsverband Kansas: Atchison, May 24-25.

Cath. Union of Mo., Cath. Women's Union and Gonzaga Union: St. Mary's parish, Cape Girardeau, May 31, June 1-2.

Staatsverband of North Dakota: Harvey, June 16-17.

Cath. Central Verein of Wisconsin, with Cath. Women's Union and Gonzaga Union: Madison, July 12-14.

State League of New York, with Cath. Women's Union: Brooklyn, September 5-8.

Watching Legislation in New Jersey.

Mr. Louis M. Seiz, president of the State League of New Jersey, and some of his associates in the Staatsverband have been active in watching legislation in the State Assembly. Among the measures that demanded their special attention was the proposed Child Labor amendment, a bill to lower the child labor standards obtaining in the state, a bill to permit the sterilization of criminals and defectives, and a bill dealing with birth control.

As Mr. Seiz advises the Bureau, the bill which proposed to weaken the existing child labor regulations was defeated by a vote of 41 to 15; the Staatsverband and the Catholic Women's Union of Hudson County were active in urging defeat of this measure, thus proving their interest in the proper protection of children while opposing the proposed Federal Child Labor amendment. The latter, we are advised, was not reported out of committee, which, of course, precludes its ratification at this time.

The sterilization bill was defeated in committee, as was also the birth control measure and another which proposed the introduction of Bible reading in the public schools. The state organizations of the C. V. and C. W. U. were represented at the hearings on the birth control measure, at one of which Mrs. Margaret Sanger, the foremost exponent of the movement in our country, appeared in favor of the bill.

A sterilization bill was also submitted to the Illinois State Assembly. In the case of both states, the Bureau forwarded material on the proposal to interested parties.

Catholic Union of Missouri Plans to Intensify Endowment Fund Collection.

In a letter dated March 1, addressed to the presidents and secretaries of the affiliated societies, the officers of the Catholic Union of Missouri urge an increased interest in the collection of the Central Bureau Endowment Fund, and suggest a plan to raise monies by individual contributions.

They ask for names of individuals who might be approached for additional donations. The letter reads, in part:

"Missouri's quota of \$25,000 is far from being completed. Therefore the presidents and secretaries of our affiliated societies are requested to ascertain the names of at least ten members of their respective parishes who are not affiliated with any of our societies, and who could be approached for a donation to the Endowment Fund and could also be called upon to attend a meeting in the interest of the fund."

Women's Activity in Catholic Works

(Concluded from page 14.)

selfish devotion to His suffering and neglected children by bestowing wonderful temporal blessings and peace of mind upon those who labor in this high and holy cause. Nervousness and neurasthenia are widespread maladies in our intense modern life and mechanical civilization. But many a young person would be saved from the afflictions to which an intense devotion to the multiplied demands of social life sometimes leads, by engaging in the wholesome and truly human care for the unfortunate and the distressed. As Cardinal Faulhaber says: "Many a young woman's existence would be made more tolerable, and she would be freed from scruples and nervousness, and day-dreaming and depression, by a devoted life of service to the sick and the suffering."

It is especially work for neglected and wayward children which draws down priceless blessings upon the Catholic woman or girl who engages in this splendid form of the Catholic social apostolate. And work for the little ones merits this beautiful name of apostolate. We ask leave to quote again from the magazine already referred to. We read: "Those of us who love our young people—and who does not?—realize that they are living in a period of trying influences, and that unless we help them now to find their best powers, and to accommodate their lives finely to social conditions and opportunities we are doing but little for them. That task, in itself, is one which all of the Sections would do well to undertake. Whatever phase of the social program enlists our service, however, we have the compensation of knowing that, in the measure that we devote to it our best intelligences and our best efforts, its benefits will accrue to the future generation—to the society in which our children and their children shall live their lives."

And if these fine results in the natural order are worth striving for, the aim of the Catholic social worker for children ought to enlist a host of zealous and willing workers. For whereas those who think not of God and the eternal life in their social endeavor, strive for passing earthly gains, the true Catholic worker aspires to prepare those to whom his best efforts go out, for citizenship in the Eternal Kingdom. And it is unselfish social women apostles of this type that the world needs today and for whose coming we should pray in unison during this month of April.

ALBERT MUNTSCH, S. J.,
St. Louis University.

Aus dem C. V. und der C. St.

Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

Rev. Dr. Jos. Och, Columbus, O.

Max. Korz, Butler, N. J.

Rev. Theo. Hammel, Reading, Pa.

Rev. Wm. Engelen, S. J., Toledo, O.

Rev. A. J. Münch, St. Francis, Wis.

Joseph Blatt, St. Paul, Minn.

D. Juenemann, St. Paul, Minn.

B. Dielmann, San Antonio, Tex.

P. Kentel, St. Louis, Mo., Leiter der C. St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

Sozial wirken heißt vor allem, die Welt zur inneren Bildung hinaufführen, Gottes Geist in sie hineintragen. Im Geben und Empfangen Gottes muß der Verkehr der Menschen zu einander sein. Wir sollten Gott ineinander sehen und voneinander fordern. In jedem wartet er, und die Seele vermag ihn zu geben.

Josif Kühnel in „Vom Reichtum der Seele.“

„Die christlichen Völker sind heilbar!“

Eine rettende Wahrheit, eine dringende Mahnung.

Ein schöner tiefsinniger Ausspruch, den Freiherr Karl von Vogelsang gerne zu wiederholen pflegte, besagt, „die christlichen Völker sind heilbar.“ Dieser Gedanke sollte viel mehr, als es bisher geschehen ist, unser christliches Volk getragen werden, denn er gewährt uns die Hoffnung, daß unsere Nation aus dem Irrgarten, in den sie zur Zeit so augenscheinlich haltlos umherschweift, sich wird zurückzufinden vermögen zu gesunden Anschauungen und einer christlich orientierten Lebensführung, wenn sie die Heilmittel nicht verschmäht, die der Herr für jene bereitet hat, die sich ihm hilfesuchend nahen. Es ist desto nothwendiger, diese Anschauung zu verbreiten, weil die Menschen dazu neigen, angesichts der überwältigenden Macht des irdischen Herrschers gelangten Bösen, an einer Erneuerung zu verzweifeln, worauf sie die Hände unthätig in den Schoß legen und dem Unheil seinen Lauf lassen. Dagegen bedarf es des Ansporns, unverzagt zu wirken, als Gottes Ackerknechte und Säer, die, im festen Vertrauen auf Seine Vorsehung, pflügen und eggen und, wohl wissend, daß Gott unsere Mitarbeit fordert und auch den Völkern die Gnade der Neugeburt durch eine Vermittler gewähren will.

Gerade in Zeiten, wie jene es sind, die wir heute erleben, gilt es, sich daran zu erinnern, daß der Herr den Jüngern befahl, nochmals die Netze auszuwerfen, nachdem sie die ganze Nacht vergeblich auf einen reichen Fang verwendet hatten. Er giebt das Gelohnen zu Seiner Zeit, wenn die Stunde Seiner Ernte gekommen ist. Jener Pessimismus, der, weil das Übel so mächtig und der Feinde so viele sind, Einzelne und Vereine dazu verführt, zu erklären: „Es hilft ja doch nichts! Was können wir thun; es mangelt uns an Macht und Einfluß; wir besitzen ja auch nicht die Mittel, die unsren Gegnern das siegreiche Vorgehen ermöglichen!“, ist durchaus verwerflich. Wer spricht, ist im Grunde ein armseliger Christ. Er weiß nichts von der Macht der Wahrheit, die, getra-

gen von Glaube, Hoffnung und Liebe, der unglücklichen Menschheit zu Hilfe eilt und sie aus dem Wahnsinn, in den der Giftrank der Sünde sie versetzt, befreit.

Als der Leib Christi in der versiegelten Grabkammer verwahrt worden und diese von römischen Legionären bewacht wurde, wie trostlos mußte da nicht die Zukunft Seinen Jüngern erscheinen! Selbst die Kunde Seiner Auferstehung vermochte nicht, sie völlig zu beruhigen. Die Schilderung des Ganges nach Emmaus läßt uns ja heute noch ihre Gefühle nachempfinden. Und wie oft beschlich nicht seitdem Seine Anhänger das gleiche Gefühl, wenn die Nacht der Sünde sich schwarz und unheilvoll über die Völker lagerte und der Morgen eines besseren Tages allzulange zögerte! Fast kein Jahrhundert blieb von solchen Zuständen und Empfindungen verschont, und noch jedesmal trat dann, wenn selbst die Besten anfangen, den Muth zu verlieren und zu verzweifeln begannen, ein Umschwung ein, der eine neue bessere Zeit heraufführte. Ohne die opfervolle Mitwirkung edler Männer und Frauen geschah das nicht; Gott will sich unser bedienen und wenn wir uns weigern, Seine Werkzeuge zu sein, so werden wir auch dafür einst Rechenschaft ablegen müssen. In den großen Päpsten des letzten Jahrhunderts hat Er uns wahrhaft voraussehende Propheten geschickt, die uns wiederholt belehrt und ermahnt haben, den Katholizismus der That zu pflegen und jene katholische Aktion, von der der hochselige Pius X. sagt, zu ihr seien alle berufen.

„Die christlichen Völker sind regenerationsfähig!“

Diesen Ausspruch Karl von Vogelsangs könnte man in der Gegenwart zum Motto einer Vereinigung wie die unsrige machen. Die Wahrheit dieser Worte wird nicht bezweifeln, wer sich an die unerschöpfliche Kraft der Wiedergeburt erinnert, welche uns die Erlösung hinterlassen. Daher muß uns selbst dann, wenn das Unheil sich noch drohender gestalten sollte, der Gedanke aufrecht halten, daß, so lange auf unsren Altären der allmächtige Gott noch in Brotsgestalt angeboten wird, wir auf Den hoffen dürfen, der mit Einem Worte das Angesicht der Erde zu erneuern vermag.

Bischof Schrembs empfiehlt von neuem die Sammlung für den Stiftungsfonds.

Der Ausschuß, der nun im Namen des Staatsverbandes Ohio einen Aufruf zu Gunsten der Sammlung für den C. St. Stiftungsfonds erlassen hat, hat die Genugthuung erlebt, daß der hochw. Joseph Schrembs, Bischof von Cleveland, den Appell unterschrieben und die Sammlung auf das wärmste befürwortet hat. Es ist das durchaus nicht das erste Mal, daß Migr. Schrembs sich für die Förderung der Sammlung ausspricht. Vor etlichen Jahren bereits hat er sie in einem an den hochw. Migr. Nic. Pfeil, Cleveland, gerichteten Schreiben empfohlen und dem Briefe seine persönliche Gabe, \$100.00, beigelegt. Diese neuerliche Empfehlung sollte namentlich im Staate Ohio ihre Wirkung nicht verfehlen.

Die Verfasser des Aufrufs — hochw. Migr. Pfeil, Rev. J. Schaffeld, Cleveland, hochw. Dr. Joseph Och, Rektor des Josephinums, Columbus, Sr. F. G. Uhrich, Ottoville, Präsident des Staatsverbandes, und Sr.

Jos. M. Kaelin, Columbus, Sekretär — verweisen auf die Langsamkeit, mit der die Sammlung überall vorangeht, sowie auf die Thatfache, daß Ohio von dem übernommenen Antheil von \$30,000.00 nur etwa ein Zehntel aufgebracht hat. Sie wenden sich vor allem an die Vereine, dann aber auch an die Priester des Staates mit der Bitte, die Sammlung fördern zu helfen. Sie sprechen die Hoffnung aus, daß die Sammlung des fälligen Betrags bis zur heurigen Generalversammlung des C. B. und des Staatsverbandes aufgebracht sein möge. Sie erklären an einer Stelle:

„Haben Sie die Güte, die Sache der Central-Stelle eifrig zu befürworten. Bringen Sie den Zweck dieses Schreibens in Ihrem Verein vor und agitieren Sie für die Einzahlung eines ansehnlichen Betrages. Nirgends wird das Geld besser angelegt. Die Central-Stelle ist eine höchst edle Schöpfung des Central-Vereins und verdient reichlich unterstützt zu werden.“

An einer anderen Stelle des Aufrufs heißt es, die Ehre des Central-Vereins verpflichte zu reichlicher Unterstützung des Fonds. Gegen Schluß heißt es dann:

„Unsere Väter haben den Central-Verein gegründet, und weit über ein halbes Jahrhundert lang haben die Katholiken von Ohio ein starkes Kontingent dazu geliefert. Wir, die Söhne und Abkömmlinge dieser edlen Vorfahren, wollen es uns nicht nachsagen lassen, daß wir zurückstanden, als es galt, eine edle, hochherzige Sache zu unterstützen, welche das wahre Wohl von Staat und Kirche im Auge hat.“

In seinem Brief, der als Empfehlung dem Aufruf beige druckt, sagt der hochw. Bischof von Cleveland:

„Ich empfehle herzlich diesen Appell und gebe mich der Hoffnung hin, daß der Antheil Ohios an der Sammlung bis zur Jahresversammlung in Cleveland gezeichnet sein wird. Ich ermahne die hochw. Geistlichen dringend, diesen Appell unter das Volk zu bringen und die Sammlung in jeder Weise zu unterstützen.“

Kath. Männerchöre.

Die Förderung des kirchlichen wie des weltlichen Volksesanges durch kath. Männerchöre sollte in unseren Reichen viel mehr wohlwollendes Interesse finden, als es der Fall ist. Da versuchten die Beamten eines Distriktsverbandes mehrere Jahre lang, Kirchenchöre ihrer Stadt zu einem allgemeinen kath. Chor zusammenzuschmieden, aber ohne Erfolg. Zweimal gelang es, ein Zusammenwirken der männlichen Kirchenchöre herbeizuführen, aber eine dauernde Organisation kam nicht zustande. Andererseits besteht nun in derselben Stadt eine Massenchor-Vereinigung, die alljährlich ein gut besuchtes Konzert für wohlthätige Zwecke veranstaltet, und zwar wirken jedesmal katholische Männer und Frauen mit.

In Brooklyn dagegen und St. Paul, um zwei Städte zu nennen, in denen die Gründung eines über die Grenzen einer einzelnen Gemeinde hinaus reichenden Männerchores gelungen ist, bestehen Vereinigungen, die sich in beiden Fällen „Kath. Männerchor“ nennen und öffentlich auftreten. In Chicago besteht das kath. Casino, das in ähnlicher Weise organisiert ist und sich betätigt. Der Brooklyn Chor bereitet zur Zeit ein Konzert vor, dessen Ertrag in den Staatsverbandskonventionsfonds fließen soll. Der Kath. Männerchor St. Paul, der noch jung ist, hat es bereits unternommen, am 6. und 7. April, in der Charwoche, die beiden Kantaten Dudley Dicks: „The Story of the Cross“ und „Christ the Victor“ zu veran-

stalten, verbunden mit der Darstellung lebender Bilder. Es handelt sich um die Erstaufführungen der beiden Dicks'schen Kantaten in St. Paul. Der Männerchor ist 120 Stimmen stark; er erfreut sich der Förderung des Stadtverbandes St. Paul.

Eine nicht unbedeutende Auszeichnung für einen kath. Kirchenchor ist die Thatfache, daß der New Yorker „Staats-Herald“ eine Abtheilung des Männerchores an der Kirche zum Allerh. Erlöser in jener Stadt für gewonnen hatte, einen Teil des Radio-Programms am Charfreitag-Abend zu übernehmen. Das Programm enthielt die Nummern: „Improperium“, „Miserere“, „Crucifixus“, „Popule Meus“, „Christus Factus Est“, und mehrere Partien aus der Passion.

Der Chorgesang ist eine Form der Kunst, die gepflegt zu werden verdient. Die Deutschen liebten ihn zu allen Zeiten; daher sollten deren Nachkommen in unserem Lande sich besonders verpflichtet halten, ihn Aufmerksamkeit zu schenken.

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Jahrgänge des „Herald des Glaubens“ für die Bibliothek der C. St. erworben.

Nur selten wird der Werth katholischer Zeitungen vor allem älterer Jahrgänge, für das Studium der Geschichte, geschätzt. Sind sie einmal bekommen, so streut, oder gar eingestampft, wie das seinerzeit in den ersten 14 Jahrgängen des „Herald des Glaubens“ St. Louis, geschah, dann ist viel unerseßliches Material dahin. So wäre z. B. der „Wahrheitsfreund“ eine ungemein schätzenswerte Quelle, die leider verlegt ist, es sei denn, daß irgendwo im Lande die gebundenen Jahrgänge vorhanden sind. Sollte das der Fall sein, dann sollten sie, je eher desto besser, in dem katholischen Deutschthum zur Verfügung stehen und den Bibliothek einverleibt werden.

Die Jahrgänge des „Herald des Glaubens“ von 1862 ab hat die C. St. (mit Ausnahme etlicher Bände, die sie noch zu ersetzen hofft) aufgekauft, um sie in der Verzettelung oder gar dem Verkauf als Material zu bewahren. Den Werth einer solchen Reihe von Bänden eines gut redigierten katholischen Wochenblattes wird zu ermessen vermögen, wer sich hineindenkt in die bedeutsamen Fragen verschiedener Art, während der letzten fünfundsiebzig Jahre aufkam und in den Spalten solcher Blätter ausgetragen wurden. In welcher energischer Weise nahmen nicht zu denken hier besonders an den „Herald“ — ein Bader, Enzberger, ein Vater Meiß, ein Vater Bruente, ein Redakteur Schwarz Stellung zu der Pfarrschulfrage, zur Sprachenfrage, zum Euhemerismus, zum Amerikanismus, zu Fragen der Seelsorge unter den Einwanderern, zu dem Kulturkampf in Deutschland, solchen Angelegenheiten wie das Bennett-Schulgebot in Illinois und zu so manchem anderen. Dazu kommen noch Beiträge in Prosa und Poesie von Männern wie Prälat Holweck, Vater Rothensteiner, u. a. m., und vielen Berichte mannigfacher Art gar nicht zu erwähnen, die Licht werfen auf die Entwicklung deutscher katholischer Gemeinden, Vereine, der religiösen Ordensanstalten und Schulen. Sie enthalten manches, das aus anderen Quellen nicht mehr beschaffen werden kann.

Die C. St. hat nun die erwähnten Jahrgänge „Herald“ aus der Bankrottmasse der „Amerika“

orben; Freunde der C. St. und jener Blätter haben den Ankauf ermöglicht, da sie für Bibliothekszwecke geforderte Summe (\$50.00, nebst Transportkosten) nicht bewilligen konnte. Einer Anregung des Hrn. Arthur Preuß folgend, legte sie das Geld aus und ersuchte eine Anzahl Geistliche und Laien in den Diözesen St. Louis, Kansas City, Belleville und Alton Männer, die als frühere „Herold“-Leser sich des Wortes mit Wohlwollen erinnern—durch einen Beitrag von einem Dollar ihr die Ausgabe bestreiten zu lassen. Von den 93 Priestern und Laien, die wir anfragen, steuerten 55 im ganzen \$111.50 bei, so daß wir noch für das Einbinden einzelner beschädigter Hefen und die Herstellung geeigneter Regale zur Aufbewahrung der Bände eine weitere Summe vorfinden ist. In der nachstehenden Liste sind die Namen der Geber und die einzelnen Beiträge angeführt:

St. Louis, Stadt und Diözese: Hr. A. P. Erfer (Hartwood), Hr. J. Harry Rehme, je \$10; Rt. Rev. Mgr. G. Hollweck, Hr. Arthur Preuß, Rev. J. Bettels, Hr. Geo. Jennemann und Hr. Ph. Winkelmänn, je \$5; Rev. Winkelmänn (Nicholson), \$3; Rev. P. Kurtenbach (Leopold), \$2.50; Rev. A. Holschneider (Festus), Rev. G. Hagemann, Hr. J. Hobein, Hr. Ant. Schwein, je \$2; Rt. Rev. J. J. Tannrath, Rt. Rev. F. K. Willmes (St. Charles), die hochw. Herren D. T. Siesener, P. Wigger, P. Stebens, G. Adrian, G. Meiers, A. Von Brunn, G. Hefstein, B. S. A. Stolte, G. Fick (Freeburg), G. Hoehn (Starkenburg), G. C. Petri (Charleston), J. Preuß (Schrewsbury), J. Hollweck (Rhineland), J. Muehlstein (Kelfo), und die Laien J. P. A., Alph. Schneiderhahn, Edward W. P. Schneiderhahn, John Kaiser, A. Rees, C. Gerber, Geo. Korte, Wm. Schmit, C. Winkelmänn, Hy. Althoff, J. Althoff, Hy. Sieber, Jos. B. Schuermann, je \$1. (Wo die Stadt nicht angegeben ist, handelt es sich um Priester und Laien der Stadt St. Louis. — Diözese Kansas City: Rev. W. Oberstätt (Montrose), \$2; Rev. J. Kueper (Tipton), \$1. — Diözese Belleville: Rev. J. Beudmann (Belleville), Rev. B. G. Eppmann (Germantown), je \$2; Rt. Rev. Mgr. J. Kaup (Mascontah), Rev. J. Reuth (Feder), Rev. J. J. Meisfuß (Breefe), Rev. D. Meier (Columbia), Rev. B. Hartung (Belleville), je \$1. — Diözese Alton: Rev. A. Zurbonsen (Springfield), Rev. J. Marks (Collinsville), je \$5; Rev. P. J. Birnich (St. Marie), \$1.

Das Entgegenkommen, mit dem das Gesuch der C. St. aufgenommen wurde, ist beachtenswerth. Fast in allen Fällen waren den Beiträgen ein paar freundliche Worte beigelegt. So schrieb Rev. J. Marks, Pfarrer in Collinsville:

„Beiliegend \$5.00 für Konservierung des „seligen“ Herold des Glaubens. Ich füge noch \$10.00 hinzu für den Central-Stiftungs-Fonds, damit in Zukunft das Grab auch in Ordnung gehalten wird.“

Mgr. J. A. Willmes, Pfarrer der St. Peters Gemeinde in St. Charles, Mo., erklärt: „Das war verbindlich“, während Rev. A. M. Holschneider, in Festus, Mo., schreibt:

„I am glad you saved the volumes of the Herold.“

Rev. A. Zurbonsen, Springfield, Ill., erklärt: „Aus Verehrung für die verstorbenen Herren Kaiser, Hülberger und Schwarz (Schneider Spikig) lege ich diesen kleinen \$5.00 für diesen lobenswerthen Zweck bei.“

Hr. Theodore Jennemann, St. Louis, der ebenfalls \$5.00 stiftete für diesen Zweck, schreibt, es freue ihn, „daß Sie das noch gerettet haben“.

Lobenswerthe Geste.

Abtheilung No. 21 der Knights of St. George, Mt. Oliver Sta., Pittsburg, Pa., stellte mehrmals in jüngster Zeit durch den Sekre-

tär, Hr. Frank Horn, je 150 freie Flugblätter. Aus freien Stücken sandte dieser nun einen Dollar zur Vergütung des Portos. Herr Horn schreibt: „Wir haben die im Februar gesandten Schriften an unsere Mitglieder vertheilt und werden in Zukunft andere zur Vertheilung bringen. Wenn der Dollar als Porto verbraucht sein wird, werden wir eine weitere Summen schicken, denn wir erachten es als unsere Pflicht, zu jeder Zeit der Central-Stelle hilfreich zur Seite zu stehen in der Erfüllung ihrer so hehren Aufgabe.“

Ein anderer Zweig der St. Georges Ritter in demselben Staate, Abtheilung 55, hat ebenfalls eine Gabe bewilligt zur Bestreitung der mit dem Versandt der Freien Flugblätter verbundenen Unkosten. Hr. Christ Eibek, Pittsburg, übermittelte der C. St. jüngst einen Check mit der Bemerkung, der Betrag sei bewilligt worden

“in appreciation of your prompt service and your saving no expense in supplying the undersigned with leaflets when requested.”

Die gleiche Summe, \$5.00, übermittelte jüngst Hr. Joseph Veran, Sekretär des St. Dreifaltigkeit Unterstützungs-Vereins in Buchrus, D. Hr. Veran erklärt, er habe im Verein den Vorschlag gemacht, für die Zustellung der Freien Flugblätter den erwähnten Betrag zu gewähren, und der Verein habe ohne weiteres das Geld bewilligt.

„Wir erachten es als unsere Pflicht, zu jeder Zeit der C. St. hilfreich zur Seite zu stehen in der Erfüllung ihrer so hehren Aufgabe“, schreibt Hr. Horn. Möchten doch aus der Zahl der 1300 Vereine, die den C. B. bilden, noch recht viele vom selben Geiste befeelt sein!

Ueber die Sammlung für den Stiftungsfonds.

Einem Briefe des hochw. P. Gregor Steil, D. S. B., Pfarrer der St. Peter und Paul-Gemeinde zu Richmond, Minn., an die C. St., lag ein Check auf \$86.50 bei, wovon \$4.00 zur Begleichung seines Abonnements auf das Central-Blatt bestimmt waren. Ueber die Verwendung der größeren Summe verfügt Pater Gregor wie folgt:

„Die übrigen \$82.50 sind der Betrag einer Kollekte der St. Peter und Paul-Gemeinde als Beitrag zum Stiftungsfonds der Central-Stelle. Mit Freude schicke ich Ihnen diesen kleinen Beitrag für ein so edles Werk.“

Gemeindebeiträge, ganz gleich, ob sie für den Stiftungsfonds oder für ein anderes Werk bestimmt sind, sind besonders willkommen. Sie sind ja vor allem Beweise, daß wenigstens dort, wo sie für den Stiftungsfonds aufgenommen worden sind, die Sache des C. B. und der C. St. dem Volke ans Herz gelegt worden ist. Jene Priester verdienen den besonderen Dank des C. B., die, wie Pater Gregor es gethan, auf diese Weise während der heurigen Fastenzeit Sammlungen für den Fonds veranstaltet haben.

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Im Central-Verein von Maryland will man, unter Mitwirkung des Frauenbundes, im April eine Unterhaltung und zwei Volksfeste während des Sommers zum Besten des Stiftungsfonds veranstalten. Durch solches Zusammenwirken sollte ein ansehnlicher Ertrag für den Fonds erzielt werden.

Rev. R. J. Withopf, ein Freund der Armen, gestorben.

Ein selten treuer Freund und Wohltäter der Armen und Nothleidenden, und dabei ein warmherziger Gönner unsrer Bestrebungen, ist am 25. Februar im Marien-Hospital zu Ladawanna, N. Y., gestorben. — der hochw. Kaspar J. Withopf, seit elf Jahren Kaplan am St. Franciscus Altenheim zu Gardenville, N. Y. Ein ungemein mildthätiger Mann, ließ der Verstorbene, der schon früher der C. St. Gaben übermitteln hatte, seit Kriegsende keinen Monat verstreichen, ohne zwei bis drei mal Gelder an die C. St. zu senden, die Meistpensionen für bedürftige Bischöfe und Priester in den mitteleuropäischen Ländern, dann aber auch Gaben für das Hilfswerk und das Missionswerk. Von kleineren Beträgen hinaus bis zu hundert und zweihundert Dollars betrugen die Summen, die immer wieder bei der C. St. einliefen, und manches Leid hat Vater Withopf lindern helfen, manchem Priester hat er wirksame Hilfe angedeihen lassen. Die Nothlage des Passionistenpaters Krings zu Endje in Bulgarien, der mit Hilfe einer Schwesterngenossenschaft dort eine Waisenanstalt leitet, ging dem nun Verstorbenen besonders nahe, und charakteristischer Weise enthielt der letzte Brief, den Vater Withopf an die C. St. richtete, eine Gabe für diesen Priester. Seit langem schon war seine Handschrift zitterig, aber dem am 19. Februar eingetroffenen Schreiben konnte man anmerken, daß die Hand versagte. Der offenbar mit großer Mühe vollendete Brief lautet:

"The enclosed 6 dollars are for Rev. P. Franz Krings, Cong. Pass., Endje bei Schoumla, Bulgarien.

"I can write no more, being deadly sick. Goodbye. Pray for me."

Geboren am 16. Oktober 1846 zu Giffingheim in Baden, wurde der nun Verstorbene am 25. Juli 1874 zu Freiburg zum Priester geweiht, kam am 16. Oktober desselben Jahres ins Land und war später Jahre lang in der Diözese Concordia im Staate Kansas, u. a. in Pfeifer in Ellis County, in der Seelsorge thätig, bis er 1914 nach Gardenville zog; erst etliche Tage vor seinem Tode wurde er nach Ladawanna ins Hospital überführt. In dem Schreiben, in dem der hochw. Ant. C. Rampschoff, Buffalo, der C. St. das Ableben ihres hochw. Freundes mittheilt, betont er die große Liebe, die Vater Withopf den alten und gebrechlichen Anfassen der Anstalt entgegengebracht, und erklärt dann:

"As your records show, Fr. Withopf was a priest who devoted all his resources to charity and the support of worthy purposes. Hundreds and hundreds of letters I find among his effects, acknowledging the receipt of his kind and generous donations. In him the missions, the needy and the poverty stricken have lost a true friend and a great support."

Außer manchen kleineren Beträgen für den Unterhalt der C. St. sendete der Verstorbene bereits i. J. 1922 dem Stiftungsfonds eine Gabe zu. — Möge er ruhen in Frieden!

Rev. L. Moench, Pfarrer in Mishawaka, Ind., gestorben.

Im Alter von 72 Jahren ist in Mishawaka, wo er seit 1903 Pfarrer der St. Josephs Gemeinde gewesen, der hochw. Ludwig Moench gestorben. Vater Moench stand dem Staatsverband Indiana und dem C. B. seit vielen Jahren nahe, und war mehrere Jahre lang Mitglied der Exekutivbehörde des letzteren. Die letzten Jahre vermochte er sich geschwächter Gesundheit wegen nicht mehr an den Generalversammlungen zu betheiligen.

Am 25. Juli 1853 zu Freudenberg in Baden, in der Erzdiözese Freiburg, geboren, kam er 1867 nach den Ver-

einigten Staaten und zwar nach Abilla, Ind., wo ihn hochw. D. Duehmig aufnahm, bis er das Seminar zu Francis bezog. Am 10. Juni 1876 in Fort Wayne zum Priester geweiht, war er zuerst in Abilla, dann in Fort Wayne an der Kathedrale, später in Lebanon, und wieder in Fort Wayne, diesmal an der Marien-Gemeinde, thätig. 1883 als Pfarrer nach Plymouth berufen, übernahm 1898 die St. Paul-Gemeinde in Valparaiso, wo er bis zu seiner Versetzung nach Mishawaka, als unabsehbarer Retiree verblieb. — Die Versetzung erfolgte am 5. März in Mishawaka.

Tod des hochw. Wm. J. Wahl in Jersey City

Ein Freund des C. B. und des Staatsverbandes New Jersey, welcher letzteren er gründen half, ist in Jersey City, N. J., aus dem Leben geschieden. Er starb am 4. März der langjährige Rektor der Bonifatius Gemeinde, Rev. Wm. J. Wahl, im Alter von fast 70 Jahren.

Rev. Wahl war am 29. Oktober, 1855, zu Großeslin in Württemberg geboren, studierte am Gymnasium zu Heilbrunn, kam im 17. Lebensjahre nach den Ver. Staaten und trat in das St. Vinzenz College zu Weatly, Pa., ein. Theologie studierte er in Seton Hall, So. Orange, N. J. 1880 zum Priester geweiht, übernahm er bereits 1885 die Pastoration der Bonifatius-Gemeinde, deren Pfarrer er also seit 40 Jahren gewesen ist.

Aus der Caritaspost der C.-St.

Gott lohne Ihnen Ihre treue helfende Güte! Die Bedürfnisse meiner Niesendbüchse so groß sind, daß wir ihnen noch immer nicht allein abhelfen können, so begrüße ich Ihre Hilfe stets mit aufrichtiger Dankbarkeit und Freude. Es ist für uns erhebelich und tröstlich, daß unsere amerikanischen Glaubensbrüder so treu unserer Noth gedenken und ihr abzuholen suchen mit einer Liebe, die an die apostolische Zeit erinnert.

In herzlichster Liebe und Verehrung grüßt

M. Kard. Vertram.

Breslau, den 13. März 1925.

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Von Zeit zu Zeit läßt die C. St. auch der nicht katholischen deutschsprachigen Presse Mittheilungen und Artikel zugehen. Unlängst stellte sie diesen Mitarbeitern eine Vorankündigung der Tagung des C. B. in Cleveland zu, die ziemlich allgemein veröffentlicht wurde. Ebenso günstige, wenn nicht noch allgemeinere Aufnahme erfuhr der Preshebrie: „Wie Hanno Deeken nunmehr verstorbenen Schriftsteller Cable abfertigte.“ In allen Fällen wurden die Buchstaben C. St. d. C. B. unter dem Artikel beibehalten, oder anderer Weise der Artikel als von der C. St. kommend bezeichnet.

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Das von den Benediktinern zu Mount Angel Oregon herausgegebene „St. Joseph's Blatt“ knüpfte an den bereits in diesen Spalten erwähnten Bericht des „Bulletin“ des Nat. Cath. Welfare Council in die Thätigkeit des C. B. folgende Ausführungen: „Die Januar Ausgabe des „N. C. W. C. Bulletin“ enthält einen Bericht über die Thätigkeit des Nat. Cath. Vereins von Amerika und ein Bild des gegenwärtigen Präsidenten Herrn Charles Korz. Es ist erfreulich, daß auch in nichtdeutschen katholischen Kreisen der wirklichartigen und vielseitigen Wirksamkeit des Central-Vereins und seines Bureaus immer mehr Verständnis entgegenbringt. Alle können von seinem Programm lernen und mehr sie sich in dasselbe vertiefen, desto besser. Herr Korz ist ein sehr gewandter und zielbewußter Präsident, dem Central-Verein bereits sehr viel zu verdanken hat.“

Offizieller Aufruf und Einladung

Theilnahme an der 69. Generalversammlung des kath. Central-Vereins in Cleveland, Ohio, vom 23. bis 26. August 1925.

Der offizielle Aufruf zur 69. Generalversammlung des Central-Vereins, die am 23.—26. August in Cleveland tagen wird, ist von dem Präsidenten, Herrn B., Hrn. Chas. Korz, und dem Sekretär, Herrn John D. Zuenemann, erlassen worden. Er richtet sich an alle Vereine und Mitglieder sowie an die hochw. Geistlichkeit, und ersucht um eine zahlreiche Betheiligung von Priestern und Laien.

Die Mitglieder des Catholic Central Verein of America!

Edelwürdige Herren!

Werthe Vereinsmitglieder!

Cleveland, die schöne Bischofsstadt am Erie-See, öffnet seine gastlichen Thore zum Empfang der 69. Jahresversammlung des Central-Vereins. Es ist dies das 14. Mal, daß der Central-Verein in den Grenzen des Staates Ohio tagt, und das vierte Mal, daß Cleveland seine Konvention herbergt. Gewiß ein Ehrenzeichen für die Bereitwilligkeit und den Opfergeist unserer Vereinsbrüder in Ohio und Cleveland insbesondere. Diese Tatsache sollte ein Anreiz sein, auch die kommende Versammlung durch zahlreicheren Besuch und ernste Arbeit auszuzeichnen.

Besondere Bedeutung sollte die diesjährige Konvention durch erhalten, daß wir den Schlüsselstein legen zur Sicherung unserer Central-Stelle, zumal wir ja in Cleveland im Jahre 1908 dieses Institut ins Leben gerufen haben.

So werden Sie alle aufs dringendste und herzlichste eingeladen, die Tagung des Central-Vereins vom 23. bis 26. August recht zahlreich zu besuchen. Eine volle Anzahl von Delegaten, aus den einzelnen Vereinen und Verbänden erwählt, wird erwartet.

Die Tagung wird von großem erzieherischen Werth sein und nichts wird unberührt bleiben, sie eindrucksvoll zu gestalten. Nach Betheiligung und Bedeutsamkeit der Verhandlungen soll sich die 69. Versammlung der in Allentown gehaltenen erfolgreichen Tagung ebenbürtig anreihen, wenn sie gar sie übertrifft.

Indem wir nochmals die herzlichste Aufforderung an Sie ergehen lassen, recht frühzeitig die Veranstaltungen im Besuche der Versammlung zu treffen, und erwarten, daß Sie Ihre Delegatenliste ohne langen Verzug einsenden, verbleiben wir,

mit vereinsbrüderlichem Gruß

Ergebenst

Charles Korz, Präsident;

Butler, R. J.

John D. Zuenemann, Sekretär,

St. Paul, Minn.

Exekutive des Staatsverbandes Minnesota bespricht Stiftungsfondssammlung und Pläne für den Frauenbund.

Von den \$30,000, die der Staat Minnesota als seinen Antheil an dem C. St. Stiftungsfonds übernommen hat, sind bisher, nach Angaben, die dem Exekutivkomitee jenes Verbandes in einer am 4. März in St. Paul abgehaltenen Sitzung unterbreitet wurden, rund \$27,500 aufgebracht worden. Jene Körperschaft beschloß, durch eine kräftige Agitation bis zum Herbst den Rest des Betrages zu sammeln und dieses die zuständigen Beamten an, sowohl durch Appelle an die Beamten der säumigen Vereine als auch durch Briefe an die Delegaten zur letztjährigen Generalversammlung den Versuch zu machen, die ausstehenden Beträge einzutreiben. Ferner soll eine Abrechnung der eingezahlten und fälligen Beiträge im Juniheft des „Vereins-Boten“ veröffentlicht werden.

Die Versammlung hieß den Entwurf der Satzungen des jungen Frauenbundes von Minnesota gut und berieth über Mittel, den Bund zur Blüthe zu bringen. Die Behörde bewilligte \$50.00 für Agitationszwecke für den Bund. Dieser hat eine Kopfsteuer in der Höhe von 15 Cents pro Mitglied und Jahr eingeführt, und verlangt \$2.00 Eintrittsgeld von jedem Verein. Der Organisator des Staatsverbandes und der Unterstützungs-Gesellschaft hilft bei der Organisation des Frauenbundes.

Aus den Distriktsverbänden.

Neben der Förderung eines kräftigen Lebens in den Vereinen selbst und der Hebung der Verhandlungen in den Versammlungen giebt es kaum eine Aufgabe, die, auf dem Gebiete der Organisation, für den C. V. wichtiger ist als die Gründung und der Ausbau von Distriktsverbänden. Deshalb ist es erfreulich, daß man sich u. a. in Minneapolis ernstlich mit dem Gedanken abgiebt, einen Stadtverband zu gründen, nach Muster des Stadtverbandes St. Paul. In Minneapolis bestehen drei Vereine, denen der Zusammenschluß zu einem Lokalverband von einem gemeinsamen Ausschuß von Vertretern dieser Vereine selbst und der St. Pauler Vereinigung empfohlen worden ist. Vorsitz und Schriftführer — die Herren Joh. Heßburg und Georg Deutsch — sind bereits temporär ernannt und mehrere Sitzungen sind abgehalten worden. Zu einer gemeinsamen Versammlung von Geistlichen und Laien aus beiden Städten hatten sich aus St. Paul Rev. Joseph Kreuter, D. S. B., Hr. M. M. Mandl, Präf. des Stadtverbandes, Joseph Matt und J. W. Smith eingefunden.

Unter den Distrikts- oder Lokalverbänden, die eine eifrige erzieherische Thätigkeit ausüben, giebt es mehrere, die Monat für Monat, oder aber vierteljährlich, bedeutende Versammlungen abhalten. So erklärte in der am 8. März in der Bonifatius-Gemeinde zu Philadelphia stattgefundenen Quartalsversammlung des Volksvereins der hochw. John M. Weierschmidt, C. S. R., die am 8. Februar stattgefundene Sonder-Massenversammlung habe ganz den Eindruck einer Konvention gemacht. In jener Massenversammlung hielt der hochw. Dr. Engelbert Eberhardt, D. S. A., eine deutsche Rede über die Nothwendigkeit der Organisation. Hr. Eugene H. Heinz, Hilfs-Staatsanwalt, eine englische über das vorgeschlagene Kinderarbeits-Amendement; in der jüngsten Versammlung im März, die ebenfalls gut besucht war, sprachen Rev. G. J. Steinhagen, Kommissarius (über Anwerbung neuer Mitglieder und Förderung der Sammlung für die C. St.), Rev. J. Weierschmidt, C. S. R. (über Ausbau des Volksvereins und des Frauenbundes), Präsident A. J. Zeitz (über die Bedeutung der C. St. und die Vervollendung der Sammlung für ihren Stiftungsfonds), Hr. Herman F. Roß, weiland Präsident des Volksvereins (über den Werth kath. Organisation für den Einzelnen und die Kirche. — Den hohen Werth der Bestrebungen des C. V. angesichts der Zeitlage behandelte in der Februar-Versammlung des Verbandes Brooklyn (der sich jetzt Zweig Brooklyn des Cath. Central Verein of America nennt) Rev. Dr. A. J. Reichert, Pfarrer der St. Nikolaus-Gemeinde, der die Mitglieder an die Pflicht erinnerte, das dem Deutschen gegebene Talent zur Organisation und Systematisierung in gewissenhafter und geschickter Weise zum Besten der Kirche anzuwenden. Ehrenpräsident Nic. Diez und Präsident J. Noethlein konnten über den bisherigen Erfolg der Vorbereitungen auf die Generalversammlung des Staatsverbandes berichten; es stehen bereits mehr als \$1500 für den Konventionsfonds zur Verfügung und ein Konzert, das veranstaltet wird, sollte einen ansehnlichen Betrag abwerfen; zur Freude der Mitglieder hat der Bischof von Brooklyn, der hochw. J. Molloy, zugesagt, das Bonifikatamt bei der Eröffnung der Staatsverbandssammlung zu feiern. — Eine besondere Veranstaltung, die der Hudson County (N. J.) Verband eingeführt

hat, ist die Abhaltung eines Dank- und Bitt-Gottesdienstes, die heuer in der St. Josephs-Kirche in West Hoboken stattfand. Rev. B. Bloemede, von Passaic, hielt die Predigt und ertheilte den sakramentalen Segen. Nach der Andacht tagten der Verband und der Frauenbund in der Gemeindehalle, wo Hr. J. Grant, Jersey City, die Haupteinwände gegen das vorgeschlagene 20. Amendement zur Bundesverfassung erörterte. Dieser Verband hat sich mit der Ueberwachung der Staatslegislatur befaßt, zu mehreren Vorlagen Stellung genommen und Vertreter zu Verhören über mehrere Vorlagen entsandt. — Im Chicagoer Distriktverband berichteten in den im Februar und März abgehaltenen Monatsversammlungen Vertreter der folgenden Gemeinden über Fortschritte in der Sammlung für den C. St. Stiftungsfonds: St. Martinus, St. Augustinus, St. Theresia, St. Franz v. Assisi, St. Mauritius, St. Bonifatius, St. Antonius, Herz Jesu, Unbefleckte Empfängnis. Der Verband bereitet eine Massenversammlung vor, die Ende April stattfinden und in der die Schulfrage, das Kinderarbeitsamendement und die Thätigkeit der C. St. und ihre Forderung von Rednern behandelt werden sollen. Kommissarius Rev. C. Epstein und Präsident R. Kluetsch konnten berichten, daß Se. Eminenz Kardinal Mundelein einen baldigen vollen Erfolg der Sammelthätigkeit für den Stiftungsfonds erwarte, und daß die Pfarrer der deutschen Gemeinden dem Unternehmen geneigt seien und mithelfen. Die Agitation gegen den vorgeschlagenen Verfassungszusatz zur Bundesverfassung bildete den Gegenstand einer Reihe von Berichten. — Während der St. Pauler Stadtverband Monat für Monat Versammlungen abhält, in denen er ernstere Fragen erwägt, hat er am 1. Februar (Sonntag abends) seine Mitglieder, Männer und Frauen, zu einer geselligen Feier zusammenberufen. Die Veranstaltung nahm einen erfreulichen Verlauf; es wurden Deklamationen, Reden humoristischer Art gehalten, Lieder gesungen und ein Imbiß serviert. — Das Thema: „Sentire cum Ecclesia“ — „Mit der Kirche denken!“ behandelte der hochw. H. Fußmann, Kommissarius des St. Louiser Distriktverbandes, in der März-Versammlung dieser Vereinigung. Hr. A. Brockland, Hilfs-Direktor der C. St., der als Vertreter des Staatsverbandes in zwei Komiteefitzungen in der Legislatur die Gründe der Union wider das Kinder-Arbeits-Amendement auseinandergesetzt hatte, referierte über seine Erfahrungen. Die Sammlung für den Stiftungsfonds wurde von Hrn. J. P. Rehme, Präsident der Kath. Union von Mo., befürwortet.

Miszellen.

Den fünfzigsten Jahrestag seiner Gründung beging Sonntag, den 18. Januar der St. Augustinus Männer-Verein zu Newark, N. J. Dem feierlichen Festgottesdienste wohnten sämtliche Mitglieder bei, die während dieses vom hochw. Pfarrer Quellsbusch gelebten Amtes die hl. Kommunion empfingen. Am Abende des darauf folgenden Tages wurde ein Festessen veranstaltet, an dem sich als Ehrengäste außer Rev. R. Quellsbusch, Rev. Leo und die Herren Charles Rorz, Präsident des C. B., Louis Seiz, Präsident des Staatsverbandes New Jersey, John B. Marbach, Präsident des County Verbandes, betheiligten.

Der zur Zeit 76 Mitglieder zählende Verein bezahlte seit seiner Gründung \$7,547.00 an Krankengeld aus, \$4,991.00 an Sterbegeld, während er \$1,150.00 als Gaben vertheilte.

Die gegenwärtigen Beamten sind: August Kaebelin, Präsident; Geo. Huber, Vize-Präsident; Louis Deher, Sekr.; Anton Vorndran, Fin. Sekr.; Wm. Hertert, Quittungs-Sekr.; John Berner, Schatzmeister; Wm. Groß, Marschall; A. Singue, Thürhüter; James Moore, Fred Reim, Max Kraft, Verwaltungsräte.

Der St. Clemens-Verein an der Mariä Himmelfahrt-Gemeinde in St. Paul trifft Vorbereitungen für die Feier seines goldenen Jubiläums, die am 19. April

stattfinden soll. Der Verein läßt bei dieser Gelegenheit eine neue Fahne weihen.

Was in einem Heere die alten, gedienten Unteroffiziere das sind in unseren Vereinen erfahrene und tüchtige Beamte. Ein solcher, Hr. E. B. Fries, Sekretär des St. Josephs-Liebesbundes zu La Crosse, beging am 11. April, zugleich mit seinem 68. Geburtstag, das goldene Jubiläum seiner Zugehörigkeit zu dem betreffenden Verein.

Zu Werl in Westfalen, wo sie vor Jahren längere Zeit als Lehrerein an der höheren Mädchenschule gewirkt, ist am 13. März Fräul. Hedwig Dransfeld, Schriftstellerin und Mitglied des Centrums im Deutschen Reichsland im Alter von 54 Jahren gestorben. Im Jahre 1905, als Lehrerin, übernahm sie die Schriftleitung der „Christlichen Frau“, des führenden katholischen Frauenblattes in Deutschland, und wurde 1912 als Vorsitzende des kath. Frauenbundes von Deutschland gewählt. Nach der Revolution 1918 schickten sie die Wähler in die Nationalversammlung; später war sie auch Mitglied des preussischen Abgeordnetenhauses. Vor zwei Jahren hielt sie sich vorübergehend im Interesse des deutschen Hilfswerkes in unserem Lande auf.

Der Brooklyner Kolping-Verein hat soeben ein Grundstück und Wohnhaus erworben, sodaß nunmehr der dieser Vereine ein eigenes Heim besitzen: nämlich New York, No. 165 East 88. Str., Chicago, No. 813 Oak Ave., und Brooklyn, 1665 Weirfield Str., Ridgewood. Außerdem zählt der Landesverband der Kolping-Vereine (Kolping Society of America) einen zweiten Zweig in Chicago, Südseite, und einen in Cincinnati. Präsident ist der hochw. H. J. Weber, Chicago; Hr. Hans Derl, Chicago, Landessekretär; Hr. John Schwarzenberg, New York, Vorsitz der Abtheilung für Presse und Propaganda. Der Brooklyner Verein wurde vor etwa einem Jahre gegründet, der Cincinnatier vor etwa über einem Monat.

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Die moraltheologische Lehre vom gerechten Kaufpreis (Schluß v. S. 17)

hat, sondern daß er als Glied des Volksganzen eine gemeinnützige Aufgabe zu erfüllen hat, von deren richtiger Auffassung und Durchführung es abhängt, ob er der Allgemeinheit nützt oder schadet, ob er ein Mitkämpfer oder verkappter Feind des Vaterlandes ist, ob er aufbaut oder zerstört. Ueber all dem aber dürfen wir nicht vergessen, daß es auch noch höhere Ideale zu pflegen gibt, als Kauf und Verkauf und das Forschen nach dem gerechten Kaufpreis. Darum möchte ich mit dem seltenen Kaufe schließen, der in 13. Kapitel von Matth. erzählt ist von dem Kaufmann, der gute Perlen suchte. Und nachdem er eine kostbare Perle gefunden hatte, ging er hin, verkaufte alles, was er hatte und kaufte sie — die eine, die kostbare Perle.

Dr. Ludwig Ruiland, Würzburg.

Zu den Blättern, die auf besondere Berücksichtigung der Mitglieder des C. B. sollten rechnen dürfen, gehört mit an erster Stelle das in Buffalo erscheinende „Echo“, das jüngst den zehnten Jahrgang beschloß. Rev. J. Markert, S. B. D., Schriftleiter des Technischen „Kathol. Familienblatts“, veranlaßt diese Gelegenheit zu folgender Aeußerung über jene Wochenschrift: „Das „Echo“ in Buffalo hat kürzlich sein zehntes Jubiläum gefeiert. Wenn auch zehn Jahre noch kein allzu langes Leben ist, so verdient eine Zeitung wie das „Echo“, daß man ihr gratuliert und ihr eine weitere gesegnete Wirkksamkeit wünscht. Das „Echo“ hat sich aus eigener Kraft und kraft seines gediegenen Inhaltes zu dem Ansehen emporgearbeitet, in dem es steht. Dies spricht noch mehr zu Gunsten des Blattes, wenn man weiß, daß es zu Zeiten, theils aus Konkurrenzneid, theils aus Engherzigkeit und Kurzsichtigkeit im eigenen Lager sich